

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. III—No. 2

PHILADELPHIA, NOVEMBER, 1914

15 cents a copy
\$1.00 a year

PRINCIPAL CONTENTS

EDITORIALS	PAGE
THE RESPONSIBILITY OF IT: WHOSE AND WHAT IT IS	45
OUR SHARE OF THE WAR BURDEN	47
A SERIES OF ARTICLES	50
TWO RESIGNATIONS	50
MISCELLANEOUS	
REV. WILLIAM CLARENCE RICHARDSON, S.T.D.	51
DR. KLAPP'S RESIGNATION	53
BROTHERHOOD NOTES	53
THE DIVINITY SCHOOL	56
EDUCATIONAL NOTES	56
OUR ARMY AND NAVY	57
OUR LETTER FROM THE EAST	60
CONVOCATION OF NORTH PHILADELPHIA	61
RECENT BOOKS ON THE HOLY SPIRIT	62
THE UNITED OFFERING	63
THE BISHOP'S BRICKS FUND	65
DIOCESAN ASSESSMENTS	66
THE MISSIONARY EDUCATION MOVEMENT CONFERENCE AT SILVER BAY	66
DEPARTMENTS	
THE NEWS DEPARTMENT	54
THE DEVOTIONAL DEPARTMENT	64
THE BUSINESS PAGE	58
EPISCOPAL APPOINTMENTS FOR NOVEMBER AND DECEMBER	58
THE DIOCESAN BULLETIN	59

You Can Obtain the Bible and Prayer Book in One Volume—At Half Price

By Renewing Your Subscription NOW to THE CHURCH NEWS

A Most Convenient Volume for Clergy and Laity

We offer to our subscribers an unusual opportunity to obtain this remarkable combination of the Bible and Book of Common Prayer in one handsome, compact volume. Nothing could be more convenient.

Bishop Rhinelander writes:

I have for many years used just such a combination of Bible and Prayer Book, and found it most useful. Indeed, I carry it in my pocket everywhere.

Philip H. Rhinelander

Bishop Garland writes:

The two greatest books in the English language are the Bible and the Prayer Book. To have them bound together for use in church and home will increase our interest in the services of the church and add to our knowledge of the Word of God.

Thomas J. Garland

Bound in Genuine Flexible French Morocco

Beautifully printed on thin Bible paper, in clear, distinct type. Bound in Genuine Flexible French Morocco, with divinity circuit (overlapping covers), round corners, red-under-gold edges, headband and marker, and grained lining. Includes six maps of Bible Lands printed in colors.

Self-Pronouncing Text

In this Bible all proper names are accented and divided into syllables for quick and easy pronunciation.



Actual Size
1 1/2 x 3 1/2 x 5 1/2
Inches

OUR SPECIAL OFFER

This combined Bible and Prayer Book has never before been sold for less than Five Dollars. We offer it to our subscribers at exactly half price in connection with THE CHURCH NEWS.

Combined Bible and Prayer Book . . . \$2.50

One year's subscription to THE CHURCH NEWS . . . 1.00

OUR SPECIAL PRICE . . . \$3.50

Sent postpaid on receipt of price.

THE CHURCH NEWS

BUSINESS OFFICES

1016 Arch Street, Philadelphia, Pa.

Combination Bible and Prayer Book, and Subscription to

The Church News of the Diocese of Pennsylvania

BUSINESS OFFICES—1016 Arch Street, Philadelphia

Please send me your COMBINATION BIBLE AND PRAYER BOOK, bound in one volume, and enter my subscription to THE CHURCH NEWS for Volume No. 3, beginning October, 1914, ending June, 1915 (Nine Issues), for which I enclose Three Dollars and Fifty Cents (\$3.50), in accordance with your Special Offer.

Name.....

Address.....

Parish.....

Checks, Money Orders and Postal Notes should be drawn to the order of THE CHURCH NEWS

THE TEACHERS' PRAYER BOOK

A Standard Work, of Importance to Every
One Who Uses the Book of Common Prayer

It contains

1. The Prayer Book itself, in full.
2. Brief historical introductions, and explanatory notes, printed on the page opposite the text. These notes explain all technical words, tell the origin and history of the feast-days, provide a brief devotional commentary on the Collects, Epistles and Gospels, and upon the Psalms, etc.

No Churchman, who has not made a careful study of the Prayer Book, will fail to find a large amount of information in this book, which will make the services of the Church of deeper interest and inspiration to him. It is, confessedly, the most complete and useful single volume ever published on the Prayer Book.

From the author's preface: "I have endeavored . . . to supply to Churchmen, and especially to those who have to give religious teaching, some knowledge of the origin, the principles, and the substance of the Prayer Book, which they are continually using, and which, perhaps through that very familiarity, is apt to be imperfectly understood."

OUR SPECIAL OFFER

The Teachers' Prayer Book

being the Book of Common Prayer, with introduction, analyses, notes, and a commentary upon the Psalter, by THE RIGHT REV. ALFRED BARRY, D.D., I.C.L., late Canon of Windsor and Assistant Bishop of London, formerly Bishop of Sydney, and Primate of Australia and Tasmania, and THE CHURCH NEWS for one year, both postpaid, for the list price of the Teachers' Prayer Book alone . . .

\$2.00

THE CHURCH NEWS

BUSINESS OFFICES

1016 Arch Street, Philadelphia, Pa.

The Church News of the Diocese of Pennsylvania

Business Offices
1016 ARCH STREET
Philadelphia, Pa.

Please send me "THE TEACHERS' PRAYER BOOK," being The Book of Common Prayer, with introductions, analyses, notes, and a commentary upon the Psalter, and enter my subscription to THE CHURCH NEWS for Volume No. 3, beginning October, 1914, ending June, 1915 (Nine Issues), for which I enclose Two Dollars, in accordance with your Special Offer.

Name.....

Address.....

Parish.....

Checks, Money Orders and Postal Notes should be drawn to the order of
THE CHURCH NEWS

THE PENNSYLVANIA COMPANY

For Insurances on Lives and Granting Annuities

TRUST AND SAFE DEPOSIT COMPANY

Capital and Surplus \$6,000,000

Broad Street Office

Franklin Bank Building

517 Chestnut Street
Philadelphia

Hardest of Hardy Chrysanthemums

This fall, you can have a lovely bed or border of flowers. Touch up your garden by using the latest and hardest of all fall flowers—Chrysanthemums. Our potted plants are in full bud ready to be set out now.

Special: Our selection, in pots, nicely assorted, large plants, to plant and flower this fall, 20 for \$5.00; 10 for \$3.50; 50 cents each.

Old-Fashion Hardy Garden Flowers

The Hardy Garden Collections have always been favorites with our customers.

Hardy Garden No. 40, \$5.00

(Will plant about 100 to 125 square feet)

50 Plants, such as hardy asters, Michaelmas daisies, tiger lilies, day lilies, phlox, iris, larkspur, hardy pinks, hardy sunflowers, etc.

Hardy Garden No. 45, \$10.00

(Will plant about 250 to 275 square feet)

100 Plants of kinds similar to Garden No. 40, but a more varied assortment and in larger quantities.

THOMAS MEEHAN & SONS

Pioneer Nurserymen

Box 55, Germantown, Philadelphia, Pa.

Modernizing Old Organs Our Specialty

HASKELL

A name symbolical of merit

PIPE

Of the *best* material, scaled and voiced for your building.

ORGANS

Not stock in any part, but designed and built to meet the existing conditions.

1520 Kater Street
Philadelphia

Our Organs Are Our Best Salesmen

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

VOL. III. No. 2

PHILADELPHIA, NOVEMBER, 1914

15 cents a copy
\$1.00 a year

The Responsibility of It: Whose and What It Is

We tried last month to point out the chief lesson which we believe the European war has to teach mankind. The nations of the world, in their relations with one another, have put their trust in human wisdom, and rejected as visionary and impracticable the moral teaching of Christ. Suspicion, rivalry, deception, the might of armies and navies: these have taken the place of Christ's rules of love and honesty and the gentleness that turneth anger away: and that with nations that profess and call themselves Christian. We do not for a moment question the plausibleness of the arguments advanced to support the world's conviction that, save perhaps in the restricted sphere of personal righteousness, the maxims of the Sermon on the Mount "will not work." But we venture to say that this war itself is the most tremendous of arguments—is, we believe, God's own argument. Human wisdom, so we interpret, trusting to the utmost in the very methods which it has always and loudly proclaimed are "practical," has achieved—not prosperity and happiness, but bloodshed, fire, ruin, misery, on a scale which the world has hardly dared to dream of. If this be success, who will not cry aloud for failure?

It will not do, however, to point out this lesson in any mere general terms; its practical bearing must become so plain that he may read who runs. What it really means is nothing more nor less than this; that responsibility comes straight home to roost with us Christians as individuals. If there is to be a new earth wherein dwelleth righteousness and

where peace is at home and prosperity, there must be reform in our hearts—reform permeating and cleansing every nook and cranny of our individual lives. For the moral character and conduct of a nation is, in the last analysis, determined by the individual character and conduct of its citizens, and by nothing else.

The nation, it is true, is something more and something nobler than a mere aggregation of individuals; just as patriotism is no mere product of birth and casual association. Nor is it the inevitable flower of "race." We often carelessly identify nationality with race; and imagine that it is English blood or German blood that makes the difference between those two peoples. There is, of course, a profound truth here. Yet it is one of the most curious facts of history that this identification can rarely bear careful scrutiny; unmixed descent seems to be no necessary element in the case at all. "The variety of races which constitute British Nationality is astonishing," writes one of the most brilliant of living English historians. "'Saxon, or Norman, or Dane are we,' sang Tennyson; but the exigencies of time, space and meter prevented him from giving an exhaustive list. We are also Scots, Irish, Welsh, Germans, French, Spaniards and Italians—not to mention the lost Ten Tribes." Professor Pollard's striking words are truer still in our case. For mixed though our blood is, we do not think of ourselves as being, nor are we, a mere congeries of separate and unblending races.

What then constitutes nationality? What force, or

The Lesson of
the War

forces, knead men so unlike into nations each of which is markedly distinct from every other?

What Constitutes Nationality? The answer probably is: common environment, common interests and problems, and a common history.

That these influences avail to mold and bind men, as they do, into entities capable of united action and swayed by similar purposes and ideals is one of the most amazing of all the mysteries of this surprising world.

Yet it must be coupled with another: the mystery of individual influence. To a certain point we all recognize this. It is quite a matter

Individual Responsibility of every-day experience that much hangs for good or evil on the individual—much more than the fortunes

of himself or his family. We put a man into a post of importance, in Church or State; and he finds ready to his hand the instruments and the opportunities to affect the lives of his fellows deeply, unchangeably. There has been no modern illustration of this more true, or more appalling in its truth, than the present war affords: the words that loosed cohort against cohort were spoken by the lips of half a dozen individuals; and the immediate moral responsibility back of the mere syllables of command can hardly be distributed over more than ten times that number. This ought to cause us all serious thinking. For the decision that drives a multitude to death and poverty differs in degree only and not in kind from those careless decisions that many of us make day after day, and that lead only to individual and, therefore, inconspicuous injury.

For the moment what we have just said may seem to lodge this responsibility not with the plain folk like us, but with their supreme rulers alone. But in truth it is not so. There was a time in human history when it was possible for king, or priest, to rule his subjects like so many "dumb driven cattle;" but that time is long past for all civilized peoples. Today the power of kings and emperors rests upon the consent of the governed—on their willingness to obey; and a nation's rulers represent with quite fearful accuracy the wishes and the character of its people. If they govern ill it is because we, in our hearts, know and desire nothing better. If they trust in the shoddy maxims of human wisdom rather than in the sublime teaching of Christ, it is because we so trust too. The plain fact is that we get just such governors and government as we deserve—and as we are. There is after all a surprising consistency in human conduct

and character. If we, one by one, are content to play fast and loose with our duty as Christians, we may be quite sure that when we act together as a nation, we shall be no whit more loyal to the moral precepts of Christ. The nations of Europe have put their confidence in principles that run counter to those of Jesus. But why? Because the men and women that comprise those nations have not taken His words in solemn earnest. There is no other answer.

We do not write thus in any Pharisaic spirit. It is not superior virtue that keeps our land free from the worst in this catastrophe; our isolation, not our sincerity, saves us. But the lesson of it all stands plain for America no less than for Europe.

Conduct and Profession And just because it is sometimes easier and always less painful to learn one's lesson by witnessing rather than by sharing in bitter experience, so there lies before us today an opportunity that has not been paralleled in our generation. God grant that we may lay hold upon it, and be saved! God grant that the Spirit of Christ Jesus our Lord may master these stubborn hearts of ours, and turn us from careless professors of our faith into faithful followers of Him whose loyalty the Cross itself could not shake! When Peter and John were haled before the Jewish rulers their discipleship made marked men of them. They were known to be plain unlettered fishermen, but men "took knowledge of them that they had been with Jesus." Those Apostles were thorough: their conduct squared with their profession. And when we are Christians indeed, our nation will be Christian too—and not a moment before.

How much this means! How deep it cuts athwart what we cling to so persistently! How it condemns habits that have become second nature; how it overturns the conventional standards of society, of business, of politics! How it shames our luxury, our self-indulgence, our pride, our lust for amusement, our carelessness of the deep things of life, and love, and duty, and our half-heartedness for the spread of God's kingdom on earth!

The writer of these words received recently a letter that moved him greatly. It came from a business man of large interests, who had been for a time an eye-witness of Europe's tragedy. "The need of the world," it ran—"our world, is a missionary spirit and missionary work right among us now. It seems to me that this débâcle of civilization is the direct result of our materialism and lack of religion.

The Need of the World

Somehow I feel humbly that God in His infinite mercy is in some way past our knowledge teaching us that comfort and luxury and softness of living make us forget His Holy Name and that in Him alone rests the power and the glory. Somehow I pray that after all this misery and cruelty and return to the lusts of primæval man has cleared away, a return to a more simple trust in Him and His goodness may dawn upon this world of ours. Such is my constant hope and prayer in these awful days."

And such must be the prayer of every Christian to whom his religion means anything at all. But it will not do to stop short with pious aspiration. The religion of Christ is stern, exacting, imperious. It demands all there is of us, and all that we have. We cannot play the part of Annanias and Sapphira, save with the certainty of some day paying their penalty. So the clear call comes today, with a vehemence new to us all: the call to take our religion in earnest. On our answer hang issues more momentous than we can easily appreciate: our own future and the future of the country, the nation, we love.

"Why call ye Me, Lord, Lord, and do not the things which I say?"

Our Share of the War Burden

"No doubt Americans must suffer financially to some extent as the result of the war. Many forms of manufacturing are suddenly stopped. Imports from the continent of Europe have decreased almost to the vanishing point, and exports of most products have ceased altogether. Aside from the difficulty of transportation, Europe will be able to afford only bare necessities for a long time to come, and the market for many kinds of manufactured goods is suddenly broken. The cotton crop cannot be moved. The cost of living has again increased, though thousands are thrown out of employment. New taxes must be levied to make up for the revenue that would normally come through the tariff, and is cut off with the decline in imports.

"Yet Americans should realize that all this is but trivial compared with what is being suffered even by non-combatants throughout Europe. Practically it may be said that only in the United States is there remaining any considerable surplus that can be used for aught beyond bare living expenses.

"This throws upon us a responsibility that we have hardly begun to appreciate. It is brought home to us in the following paragraph from the English letter in a recent number of the 'Church of Ireland Gazette:'

Missionary work is bound to suffer very severely through the conflict. A joint letter signed and circulated by representatives of many bodies shows that the Continental missionary societies will be able to do nothing for their workers during the war, and the resources of the British societies are severely crippled. The outlook is certainly black all round, and Church folk should not forget their old charities in supporting war appeals. A great opportunity lies before the United States. Untouched by the war, its Christian public can, by taking upon their shoulders the duty of maintaining all missionary work carried on by the belligerent states, place the whole of the Christian world under a debt of gratitude to it. We have learned much from American missions, and if we could be given the splendid example of a great financial act of self-denying generosity it would do more to give American wisdom a place in our missionary plans than all the conferences that could be held. The opening for action of this kind has come, and it may never be repeated.

"We doubt whether any of us had thought of the matter in that light. Rather have we been dreading the contraction of our own missionary income by reason of the financial stringency. And in the face of it we are asked to assume the responsibilities of the whole world's missionary endeavor!

"It is a magnificent conception—America voluntarily placing the equivalent of European war taxes upon its own Christian population in order to maintain the missionary work of the world. What would it mean to Christianity and to civilization if we had the spiritual vision, the spiritual energy, to do it?

"To write of English foreign missions only, the activities of the Church Missionary Society include the maintenance of 3 colleges, 41 normal schools, 7 second grade colleges, 209 secondary schools, 68 orphanages, 76 hostels, 2,400 elementary schools, and several thousand workers, including 450 native clergy in many countries. Its budget is nearly two million dollars annually. The S. P. G. has 1,252 missionaries in the field, including 257 native ordained clergy, with quantities of institutions and a budget exceeding a million dollars. The Universities' Mission to Central Africa, founded as a result of the appeal of David Livingstone to "carry out the work I have begun," has a force of nearly 600 workers, foreign and native, in Zanzibar, Nyasaland and Northern Rhodesia. Much of the Zanzibar work is in German territory. There are also a number of lesser missionary societies and the S. P. C. K. has pressing calls for support.

"What is to become of all these?

"It is a very grave question. These missions are out-posts, not of England, but of organized Christianity and of civilization; and there is a vast amount of missionary work of other societies, Catholic and

Protestant, financed by the Christian people of Great Britain and the continent of Europe. That these must suffer from the suddenly reduced ability to give on the part of their constituents is inevitable.

"Do we dare assume that American Church people will rise to the emergency and to their opportunity?"

"Some practical possibilities would be that efforts be made *quickly* to raise and pay into our own missionary treasury the apportionment for the new fiscal year that is just opening, so that we may be free to follow this up with some measure of relief to these others. This is impracticable in parishes that raise their missionary offerings in small weekly amounts and pay them regularly during the year until the whole amount is met. Happily the number of such parishes continually increases. These, in many cases, may assume the larger responsibility at once. And there are others whose resources are such that, by special effort, they can do great things. Putting their duty to our own work, general and diocesan, first, they can yet take upon themselves some of the burden that is commonly borne by our fellow Churchmen in England. Will they do it?"

"Perhaps, too, we ought to hesitate no longer in assuming the burden of work in Central America, which the English Church has asked us to assume, but which we have been obliged to refuse because of inadequate support of the work we have already undertaken. It was discreditable to us—though the authorities of the Church could not have done otherwise under the circumstances of our deficit—that we did not promptly take over the work, which was our prior duty rather than that of England, when the request was made.

"It is right that we should participate, though in less degree, in the financial disturbance that the war has caused throughout the world. It is the only part of the burden that falls upon us. Our sons have not been sent to the front. Our mothers are not daily examining lists of killed to see whether names of dear ones are upon them. No enemy will invade our fields or burn our cities. We are in no danger of siege and starvation. The fall of night brings no terror lest murder shall be dropped from the skies.

"Ours is a trivial part to bear in this world crisis. Will we voluntarily ask to be allowed also to bear others' burdens, and so fulfil the law of Christ?"

The words above appeared as an editorial in the *Living Church*. We have reprinted them in their entirety, by the kind permission of the editor, and

we have called attention to them by heavy-faced type. It is a splendid vision, eloquently described, that they convey. Beyond doubt the opportunity for heroic effort is there, an opportunity such as the Christianity of America has never had before and is not likely to have again! But is the suggestion practicable? Dare we even take the risk of trying it? Let us weigh the matter before we answer; for rash enthusiasm would be as much out of place, as indifference or cowardice.

A. *The Missionary Work of the Belligerent Nations.*

1. What is the amount of money involved? What is the approximate annual contribution for missions, of the nations now engaged in war? The latest and most reliable information which we have been able to find is contained in the statistical tables of the "World Atlas of Christian Missions," published in 1911, and revised up to the previous year. This atlas, be it noted, spite of its name, includes only the reports of so-called "Protestant" missions. The annual incomes given are as follows, the total being, in each case, for all the "Protestant" churches and all their affiliated and supporting societies:

Canada.....	\$824,127
Great Britain (and Ireland)...	11,578,769
Total.....	\$12,402,896
Austria-Hungary.....	\$31,304
France.....	213,530
Germany.....	1,958,208
Russia (figures not given).	
Total.....	2,203,042
Australia.....	\$597,260
Africa.....	634,197
Total.....	1,231,457
Grand total.....	\$15,837,395

Of the grand total for the belligerent nations, some considerable part is, of course, income from invested funds. How far this will be affected, we cannot, of course, pretend to say. But in any event, it is, we imagine, rather optimistic to suppose that these countries will be able, during the year 1915, to give one-fourth of their usual amount for missionary work.

2. Where is this missionary work that is so sure to suffer? The answer is, the wide world over; but always at the outposts, on the firing line of Christianity. It is the advance guard of the Church's army, the pioneers of the kingdom of God, whose base of supplies has been cut. India, China, Japan, Korea, Africa, South America, Melanesia and the Islands of

the Sea; these will suffer most. But it must not be forgotten that there is work upon our own continent which will feel the pinch. Great Britain has been making gallant efforts to plant the flag of Christ in the great Northwest of Canada, among the Indians and the Esquimaux no less than among the white settlers. And in this effort we have a special interest; for great numbers of the sturdiest of our people in Minnesota, the Dakotas, and the like, have migrated into Canada.

3. A part of the funds received and used each year are of course for "permanent improvements" rather than for "current expenses" of mere maintenance. A part also is for pushing the work still further ahead in unoccupied territory. There will obviously be needed a policy of the severest retrenchment. Suppose this is carried through, that all permanent improvements and all advance movements are postponed: is it still not reasonable to assume that to hold, merely to hold, the territory already occupied, at least two-thirds of the usual income, or about \$10,500,000, will be imperatively needed? The countries at war, through reduced contributions or through income from investments, may still perhaps be able to give, we have already supposed, approximately \$4,000,000. This would leave, if our estimates are at all reasonable, some \$6,500,000 unprovided for, the lack of which will mean untold hardship to innumerable missionaries, and ruin to an incalculable series of missionary posts.

B. *The Missionary Resources of America.*

Let us turn now to ourselves: to our past record and our present resources.

1. We, too, are facing a year of financial uncertainty and hardship. And financial uncertainty, as is matter of common observation, makes itself felt in the receipts of churches and charities with especial promptitude.

2. Moreover, the war has awakened us to the need of a deepening Christianity among ourselves. Many are saying: We need to be converted in our own land. The feeling that missions should "begin at home" has probably never been so keen and so sincere before.

3. It would certainly be poor business to rob Peter in order to pay Paul; to give generously to maintain England's or Germany's missionary work, while allowing our own similar work, at home and abroad, to suffer. If anything is to be done it must plainly be not by transference of, but by addition to, our gifts. And that is a grave matter.

4. The annual missionary income of the "Protestant" churches of the United States is given by our chosen authority as amounting to \$12,122,303 for the

year under review. To increase that amount by \$6,500,000 would mean the giving of half as much again as we have ever given before. That, in a year of financial anxiety, would be heroic, if it is possible. But *is it possible?*

C. *Is it Possible?*

1. In our judgment it is. The Christians of America, we believe, can, if their hearts are stirred, maintain their churches at home, continue their accustomed gifts to their established missionary work, and at the same time hold from destruction all the missionary work that has been carried on by the nations now at war. According to the Encyclopedia Britannica, the people of the United States had accumulated in their savings banks five and a half years ago, no less than \$3,611,461,285. The national wealth in 1904 was officially estimated as \$107,104,192,410. We spend, in a single year a quite appalling number of millions of dollars for chewing gum, for tobacco, for intoxicating drinks. And these are only a few of the principal items of expenditure for things that are surely not of *necessity* to health of mind or soul or body. At the end of the year 1913, our Church reported 1,004,217 communicant members; and 460,091 Sunday-school pupils. Assume that one-fourth of the latter are also communicants. Imagine that each communicant would give one dollar in the course of the year 1915; and each Sunday-school pupil left, fifty cents in the course of the year. You would have at once the sum of \$1,061,728.50, which is much more than our proportionate amount of the total suggested.

2. This is, however, all "in the air." What we need is concrete proposals. Is it too much to imagine that Christian people are capable of self-denial, for the sake of Jesus Christ and His Church? We do not speak of self-denial of the sort that really cuts to the quick, that takes the bread from our tables and the clothing from our backs. There is no need for that! But is the man who smokes fifteen-cent cigars willing to content himself with ten-cent ones—with a pipe—and to put the difference into this fund for the emergency that has arisen in the Lord's cause? If he lives in town, is he willing once a week to walk to his office, and once a week to walk home, and save his street-car fare? Are we all willing to wear our old clothes a little longer, even if they are not quite of the latest cut? Will we forego a visit to the theater once this winter? Or a visit to the moving-picture shows once a month? And in each case give what we

save on ourselves, to save for Christ and His Church the outlying missions of Canada and the world? Is it not possible too for our parishes in some cases to forego, or postpone, a much-desired, but not really necessary, improvement or beautification of fabric or furnishing—resolutely confining expenditures to what is immediately vital? And might not this, if professedly done for such a cause, set free no little sums of money or this emergency? We do not advance these details as formal suggestions; they are but concrete illustrations of the sort of self-denial which we have in mind. Every individual and every parish will know best how to translate the principle into practice.

One parish in the diocese, we hear, is planning just such a self-denial Emergency Fund. The men of its missionary committee have launched the project; they have worked out a system of supplementary envelopes for weekly subscriptions, and of mite-boxes for those who do not feel that they can pledge any stated "savings;" and they will have laid their proposal before their fellow-parishioners before this copy of *THE CHURCH NEWS* is in the hands of our readers. We shall wait anxiously for news of their fortune. But we believe they will meet with amazing success.

For their project rests on sound foundations; it recognizes that Christianity demands much of its adherents; it recognizes that we Christians have not taken the demands of our faith with all seriousness; and it recognizes most of all that there is no call that echoes so promptly in human hearts, as the call to do and to dare greatly in a splendid cause.

The very greatness of the suggestion made by the *Living Church*, is indeed its chief wisdom. The thing is big; it is therefore worth the doing. We Americans boast, and not unreasonably, that the bigger the project, the more sure we are to rise to the measure of it. And here we have a chance to show our worth; a chance to serve God and our fellowmen in unique fashion; a chance to gain untold good for ourselves in the doing of it—for it is more blessed to give than to receive. And might not America, in no spirit of self-righteousness but in deep and sincere devotion, be able thus to carry the actual practice of the Christian life a step forward and a step higher—to the benefit of the whole Christian world? The thing is big; yet after all, is it not very simple, and very easy?



A Series of Articles

In this number of *THE CHURCH NEWS* we print the first of a series of brief articles which have been

promised us by the professors of the Divinity School. Dean Groton is the first contributor; he writes on Recent Books on the Doctrine of the Holy Spirit. The purpose of the series is to furnish the clergy and those of the laity (we wish their names were legion!) who are interested in theology, with brief accounts of the more notable of recent contributions in the different departments of theological learning. It is not possible for many of us to be well-read in modern theology, but it might be less impossible were we provided with a clue to the best and most important of the current literature. We greatly hope, therefore, that these articles may prove of real help; and we are most grateful to the busy professors who have been kind enough to promise to write them.



Two Resignations

Two resignations reported in this number of *THE CHURCH NEWS* deserve much more than passing notice. Some nine years ago, Mrs. J. Nicholas Mitchell was appointed "Educational Secretary" of the diocese, a position which she herself, we understand, was the first to think of, and which she has since made of such great and far-reaching importance to the diocese and to the missionary life of the Church. Mrs. Mitchell's enforced retirement must be a great disappointment to her, as it is a great grief to her many friends and co-laborers. But it must be a deep gratification to her to realize that her work has been so well done that it is able to go on without her; for there is no sign of efficient leadership so infallible as the power to make oneself unnecessary. Our words are a small tribute to Mrs. Mitchell's years of effort; but they represent, we are assured, the thoughts of many hearts.

For forty-three years Dr. William H. Klapp has been Master of Greek and Latin; and for a large part of that time Headmaster, also, of the Episcopal Academy. His resignation, which is formally announced to the Diocese and the community through our pages, is an event of real importance. Dr. Klapp's work is well known, and very many boys and men will join us in wishing him many years of usefulness and happiness in the more leisurely life that awaits him; and in wishing, too, that his successor, wisely chosen, may lead the Academy on from strength to strength.



Mr. George Gordon King of New York City, Treasurer of the Domestic and Foreign Missionary Society, is announced as the chief speaker at the Clerical Luncheon and Round Table Conference at the Church House, Monday, November 2d at 1 p.m. His theme will be "The Management of the Board of Missions." Full and free discussion is invited.

THE NEW RECTOR OF ST. PAUL'S, CHESTNUT HILL

THE CHURCH NEWS offers its hearty good wishes to the new rector of St. Paul's Church, Chestnut Hill, the Rev. John H. Chapman. Mr. Chapman comes to a parish with an honorable and successful past, a flourishing present, and a most promising future; we wish him all happiness and success in the years to come.

Mr. Chapman is a Virginian by birth, the son of Colonel W. H. Chapman, of Fauquier County. He is a graduate of the University of Virginia. He studied for the ministry at the Virginia Theological Seminary and at the General Seminary in New York. He was ordained deacon in 1903, and advanced to the priesthood in 1904. From 1903-04 he was assistant at St. Bernard's Church, Bernardsville, N. J., and from 1904-06 was assistant at Grace Church, Brooklyn Heights, N. Y. In 1906 he became rector of St. Stephen's Church, Ridgefield, Conn., where he has since been. In 1905 Mr. Chapman married a daughter of William G. Low, Esq., of Brooklyn. He has three sons.

Mr. Chapman took charge at St. Paul's on Sunday, October 18th. He is to live in a house, recently purchased, immediately to the south of the church property, Dr. Harris continuing to occupy the old rectory.

We regret that we have been unable to secure a portrait of Mr. Chapman for publication.

Rev. Joseph Manuel, rector of St. Luke's Church, Kensington, has accepted the appointment tendered him by Bishop Rhinelander to be minister of St. Barnabas' Church (Sixty-fourth Street and Haverford Avenue) in succession to the late Rev. William Smythe. For fourteen years Mr. Manuel has been in charge of St. Luke's, which, under his able and inspiring leadership, has grown numerically and as an influence for good in the neighborhood. In his new field (seemingly for our Church one of the most promising in the city) he will have full scope for the exercise of his ability as an organizer, preacher and pastor.

Rev. J. M. Hayman has resigned as assistant minister of St. Peter's, Germantown, after ten years of service.

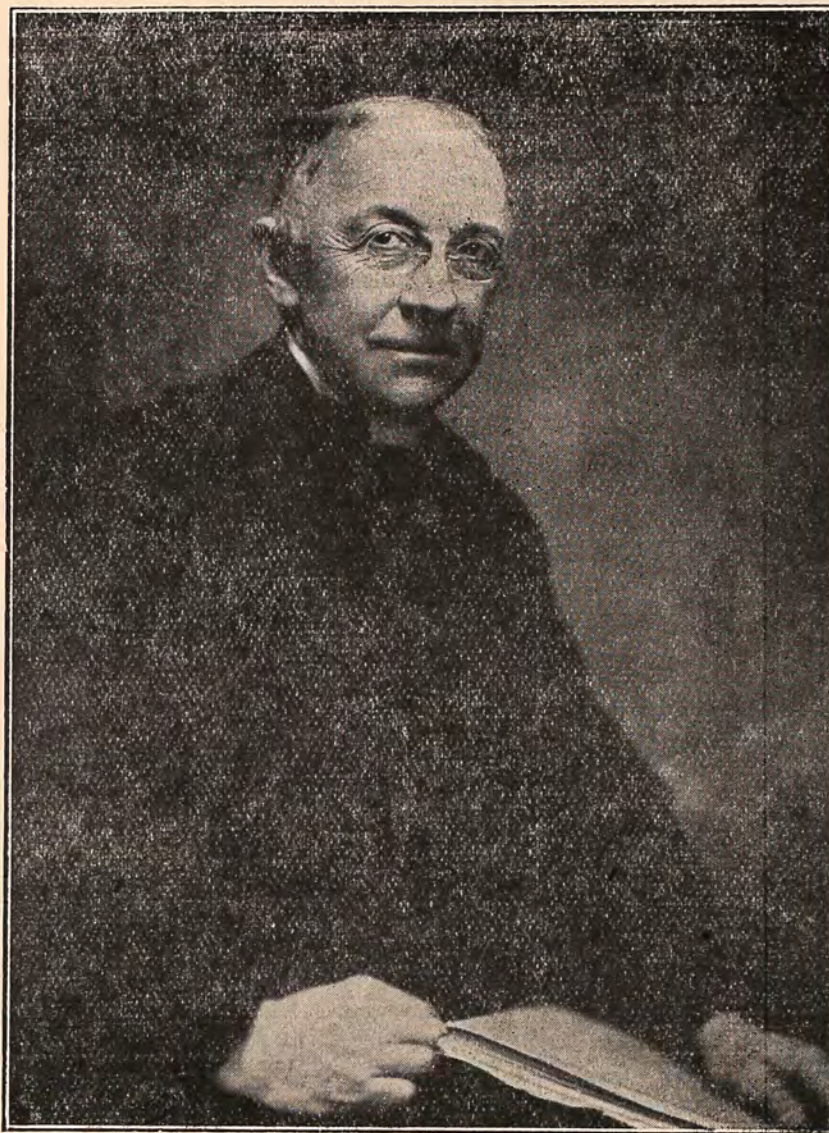


Photo. by J. M. Elliot.

THE LATE REV. WILLIAM C. RICHARDSON, S.T.D.

THE REV. WILLIAM CLARENCE RICHARDSON, S.T.D.

At a meeting of the Clerical Brotherhood, held Monday, September 28, 1914, the following minute relative to the late rector of St. James' Church, Philadelphia, the Rev. William Clarence Richardson, S.T.D., was adopted:

For a period of thirteen years Dr. Richardson served in his sacred ministry the large and influential parish of St. James', Philadelphia. He entered upon his rectorship when the parish needed a strong and forceful preacher and an able administrator. The people of St. James' soon realized that in Dr. Richardson they had found a priest in whom was combined to a rare degree both preaching power and the gift of administration.

The parish life felt the influence of Dr. Richardson's activities in the exercise of his abundant gifts. The forward movements he inaugurated for the development of the parochial life of St. James'

accomplished much, and called out from the congregation large gifts for beneficence, charity and helpfulness to the needy and for the training and religious education of the young. So noticeable was the advance of Dr. Richardson in this department of Christian work that he won the admiration of educational societies at home and abroad, and received therefor a formal expression of honor from the trustees of the University of Pennsylvania.

In the art of music he was well accomplished and showed no mean talent as an artist in landscape painting.

Dr. Richardson died suddenly at his summer home, Essex, Lake Champlain, N. Y., leaving a record of rare fidelity and acceptableness in all the positions which he occupied both in the Diocese of Pennsylvania and the parish of which he was some time rector.

HENRI M. G. HUFF,
G. WOOLSEY HODGE,
H. A. F. HOYT, *Committee.*

IN MEMORIAM: RICHARD MARIS

The rector, church wardens and vestrymen of the Church of the Incarnation, Philadelphia, at a meeting held on October 1, 1914, desiring to place on record the great loss sustained by this parish in the death of Mr. Richard Maris, unanimously adopted the following minute:

"Mr. Maris was deeply interested in everything pertaining to the material and spiritual welfare of this parish, and for its interests he labored earnestly.

"A devout communicant, a regular worshipper while health permitted, at the time of his death the senior member of the vestry in point of continuous service, and for many years accounting warden, he represented the Church of the Incarnation in the Diocesan Convention and the Convocation of North Philadelphia.

"As treasurer of Christ Church Hospital, and in all the duties of business life, he served faithfully and honorably.

"In his personality and character he truly followed the apostolic exhortation to 'be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of the saints; given to hospitality.'

"He was known to all his friends as a kind Christian gentleman, and he bore his long suffering with patience and fortitude.

"Resolved, That this expression of sorrow be spread on the minutes of the vestry, published in the *Parish Helper* and in THE CHURCH NEWS of the Diocese of Pennsylvania, and a copy sent to Mr. Maris' family.

"NORMAN V. P. LEVIS,

Rector.

"GEORGE B. HAWKES,

Secretary of the Vestry."

IN MEMORIAM

The following resolutions were adopted by the vestry of St. John's Church, Norristown, on the deaths of Mr. Ashley P. Hunter, and Judge Henry K. Weand.

THEODORE LANE BEAN,
Clerk of Vestry.

Mr. Ashley P. Hunter

Mr. Ashley P. Hunter was elected a vestryman of St. John's Church on September 11, 1896, and served in that

capacity continuously until his death, June 22, 1914.

On April 17, 1899, Mr. Hunter was elected secretary of the vestry and served in that capacity until April 24, 1911, when he resigned as secretary.

In the death of Mr. Hunter on June 22, A. D. 1914, St. John's Church lost one of the most active and faithful of its parishioners.

Mr. Hunter's labors extended over a broad field. He was deeply interested in the civic affairs of the community, and was closely identified with many institutions of a quasi-public character.

His devotion to these various institutions was no less marked than to his church. To its advancement he gave the best he had to give, both of devotion and service. He was possessed of a high sense of honor.

He was faithful and punctilious in the performance of his duty; and his genial, courteous and kindly manner endeared him to all with whom he came in contact.

The fragrance of his memory will long abide in this community, and the remembrance of his life will be a constant and helpful inspiration to his associates, companions and friends who survive.

May he rest in peace, and may light perpetual shine upon him.

JNO. D. NEWBOLD,

B. PERCY CHAIN,

THEO. LANE BEAN,

Committee.

Judge Henry K. Weand

Judge Henry K. Weand was elected vestryman of St. John's Church on April 16, 1900, and served in that capacity continuously until his death on Thursday, July 30, 1914.

In the death of Judge Weand the entire community has suffered a serious loss, and St. John's Church has lost one of its devoted and faithful communicants.

Judge Weand was the son of Barned and Sarah (Krepps) Weand. He was born in Pottstown, Montgomery County. He was admitted to the Bar of Montgomery County in 1860. From 1861 to 1865 he served in the Union Army. After the Rebellion he resumed the practice of law, and in 1887 became, by appointment, associate law judge. He was three times elected to the same post; in 1888, 1898 and 1908.

Judge Weand was a sincere and modest man, faithful in friendship and affectionate in disposition. He was held in the highest

esteem by the people of Montgomery County.

Not only did he render gallant and patriotic service in time of war, but with characteristic courage and energy he rendered a most unselfish devotion to his people in times of peace. His whole official, public and private life commanded the approval, respect and admiration of the people.

Judge Weand was especially proud of his connection with St. John's Parish, and the Church itself loses in his death one of its strongest advocates.

May he rest in peace, and may light perpetual shine upon him.

JNO. D. NEWBOLD,

B. PERCY CHAIN,

THEO. LANE BEAN, *Committee.*

NORRISTOWN, September 27, 1914.

J. Albert Caldwell

His family and business associates were shocked to receive by cable, on September 20th, word of the sudden death at Bournemouth, England, of Mr. J. Albert Caldwell, the head of the firm of J. E. Caldwell & Co., the well-known jewelers and silversmiths of this city. Mr. Caldwell's death occurred at the residence of one of his sons, just prior to his intended departure for this country. The deceased was (in years of service) the senior member of the vestry of St. Stephen's Church, Philadelphia, and held an enviable place in the business and social circles of our city. His connection with St. Stephen's dates back to the days of Dr. Rudder and Dr. Ducachet. For business reasons obliged to spend much of his time in Paris, Mr. Caldwell was also a vestryman of Holy Trinity Church in that city and actively interested in that parish.

DR. JEFFERYS' CLASS FOR MEN

A mission study class for men will be conducted by Dr. William Hamilton Jefferys at the Church House on seven successive Thursday evenings beginning November 5th. The class will be limited to about twelve, from as many parishes, as the experience of the Lenten Class in the spring indicates that number as most favorable for the free interchange of thought. These meetings, under Dr. Jefferys' leadership, of laymen from different parishes have proved an inspiration to those who had the privilege of attending the Lenten Class.

Applications for membership maybe addressed to H. A. Pilsbry, Bala, Pa.

DR. KLAPP'S RESIGNATION

The Trustees of The Episcopal Academy announce that they have received and accepted the resignation of Dr. William H. Klapp as Headmaster of the Academy, his resignation to become effective on the qualification of his successor.

Dr. Klapp has expressed his willingness to continue as Senior Master of the Ancient Languages.

His letter of resignation was received by the Board at their meeting on October 7th, and is appended herewith, together with a minute which was ordered spread in full upon the minutes of the Board:

"July 1, 1914.

"To the Trustees of the Episcopal Academy:

"GENTLEMEN:—I find that with increasing years and correspondingly decreasing strength, I am carrying a burden that is too heavy for me in retaining both my positions as Headmaster of the Academy and Master of Greek and Latin.

"Sixty-five years of age seems to be generally recognized as the proper age for retiring from active duties, and I will be sixty-five years old on October 13, 1914. I, therefore, beg that you will accept my resignation as Headmaster of the Episcopal Academy, and allow me to retain that of Master of Greek and Latin.

"My interest in the Academy, in which I have put my life work for forty-three years, has not flagged in the least, and will not to my dying day, but I feel that a younger man should now take up my active duties. On the other hand, I should feel gratified if the Board should think fit to still employ what meagre scholarship I may have in teaching the Ancient Languages.

"With expressions of esteem and regard for your considerate and sympathetic co-operation with me in the conduct of my office, I am

"Yours respectfully,

"WILLIAM H. KLAPP."

MINUTE

"The Trustees of The Episcopal Academy, having accepted Dr. William H. Klapp's resignation as Headmaster of the Academy to take effect on the qualification of his successor, do order the following spread in full upon the minutes and published in the November issue of THE CHURCH NEWS, and a copy of the same sent to Dr. Klapp:

"That we, the Trustees of the Academy of the Protestant Episcopal Church in the City of Philadelphia, desire to record that

the wise administration of the office of Headmaster by William H. Klapp, M.D., through a long course of years, has been of untold advantage to the school, and is thoroughly recognized by the trustees. The thoroughness of that administration has been evidenced by the high tone of manly honor among the pupils, the distinction which has marked the passing of examinations by the pupils for admission to the foremost colleges and universities of the country, and by the integrity of life of the Academy graduates in all walks of after life.

"He has taught by example as well as precept from the time of his coming as a teacher in 1871, and his appointment as Headmaster in 1891. And it gives the Board of Trustees much satisfaction to know of his willingness to continue his valuable services as Master of Greek and Latin after his successor assumes the duties of Headmaster, and they extend to him their best wishes for all happiness for the present and future.

Attest:

"EDWARD S. BUCKLEY, JR.,

"Secretary."

AUTUMN MEETING OF THE WEST PHILADELPHIA SUNDAY-SCHOOL INSTITUTE

Church of the Redemption
Fifty-sixth and Market Sts.

Thursday, November 5th, at 8 P. M.

SUBJECTS:

1. Business Meeting, 8.00 to 8.20.
2. Conference on "What our Teachers Accomplish and What They Need," led by the Rev. Gilbert E. Pember, rector of Christ Church, Ridley Park. 8.20 to 9.00.
3. Conference on "How to Teach Children the Use of the Prayer Book," led by the Rev. Albert E. Clay, rector of the Church of the Redemption. 9.00 to 9.40.

A cordial welcome to all who are interested. Rectors and superintendents are earnestly requested to make this meeting known to their Sunday-school workers.

Bishop Garland began the Visitations of the parishes, after the summer recess, on the Fifteenth Sunday after Trinity at the House of Prayer, Branchtown (the Rev. H. G. G. Vincent, rector), where a class of sixteen persons (ten males and six females) received the "laying on of hands."

THE CHURCH MISSIONARY CALENDAR

We are asked to state that the Church Missionary Calendars for the year 1915 are now ready. The price of the Calendar is twenty-five cents. Orders may be placed with Mrs. Frederick English, The Church House, Philadelphia.

It is not necessary to commend this Calendar at length; it has now an established place for itself in the Church. But we add this brief statement of its purpose, in the words of the committee responsible for the Calendar:

"The Calendar was first issued in 1909. The objects set forth were three-fold; to spread missionary knowledge, to arouse interest and to secure daily intercessory prayer. To these we have steadfastly held, but in this issue of '1915' add one other—to increase the consciousness of Christian fellowship.

"Mission means the absorbing growth of fellowship. To this end we have assigned space to the missionary work of each of the following Church agencies; *The Board of Missions, The Woman's Auxiliary, The Junior Auxiliary, The Mission Study Class, The United Offering, The Girls' Friendly, The Brotherhood of St. Andrew, The Board of Religious Education and the Sunday-school, The Commission of Social Service, and St. Barnabas' Guild.*"

BROTHERHOOD NOTES

In addition to the Local Assembly meeting held at St. Matthew's Church on October 29th, there will be three other general meetings of the Philadelphia Local Assembly during the year: the annual meeting at St. Mary's Church, West Philadelphia, on St. Andrew's Day, November 30th; a large meeting for laymen during February, and the usual spring meeting.

It is proposed to have a large meeting for laymen, as mentioned above, during February, either on Washington's Birthday or Lincoln's Birthday. This meeting, while under the auspices of the Brotherhood, it is hoped will be a large gathering of laymen similar to the mid-winter meetings held in New York in recent years.

The October meeting of the Executive Committee was held at the home of Mr. Zesinger, who generously entertained the members at supper.

The Schedule of Round Table Conferences for the year will be published in "Our Work" to be issued during the latter part of November.

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

*** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

FOREWORD

Busy men—and the clergy are all busy—need to be reminded. Hence, at the risk of "vain repetition," the compiler of this department calls attention again to the request which is the "standing" head lines of our columns. If the "News Department" is to be made month by month, live, informing, readable, it can be made so chiefly by what the editor can glean from the parish papers of the diocese. So we ask again, won't the clergy, please, see that the editor is placed on their mailing list? At present he receives regularly eight such papers; occasionally two or three more. By actual count, last season he saw one or more copies of fifteen. Surely this is not the whole number of such publications in our diocese.

BENJAMIN S. SANDERSON.

On the afternoon of the Fifteenth Sunday after Trinity Bishop Garland visited the Odd Fellows' Orphanage, Philadelphia, and participated in the exercises marking "Children's Day." Several high officials of the order were present at the service, which was largely attended.

About the middle of September the Church of the Redemption (Fifty-sixth and Market Streets) was the subject of a rather unusual and peculiarly aggravating experience. Several relics from the old Church of the Redemption, most of which it was proposed to use in the present new structure, were stored in a room in the basement of the new church. Among them were the old bell (rich in historic associations), the altar rail and other pieces of furniture. In the night this room was broken into by thieves and all its contents stolen. Though the burglars have been caught and are now in jail, the stolen articles have not as yet been recovered.

Special services were held Sunday, September 20th, by the congregation of St. Andrew's Church, Eighth Street above Spruce, in honor of the fifth anniversary of the installation of the Rev. J. J. Joyce Moore as rector. An exceptional musical program marked the occasion.

The rector preached for the first time in the newly-renovated church building, on which more than \$2,500 has been expended during the summer months in the installation of a modern system of deflected electric illumination and the re-decorating of the interior of the church by painting and mural decorations. The pastor's discourse was on the subject, "Diligence." At Evensong the Sacrament of Holy Baptism was administered.

The Rev. Martin Damer, sometime curate in the parish of Trinity Church, Oxford (in charge of Trinity Chapel, Cheltenham), has resigned. In his place the Rev. W. L. Witmer has been appointed. The rector is the Rev. Horace F. Fuller.

The Rev. George L. Richardson, rector of St. Mary's Church, West Philadelphia, conducted the annual Retreat for the Alumnae of the New York Training School for Deaconesses at St. Faith's House, New York City, from September 23d to September 26th.

The Rev. E. J. Humes, rector of St. Paul's Church, Aramingo, has recovered from his serious illness of this summer and resumed his work. During October he was assisted by the Rev. Benjamin S. Sanderson as preacher at the Sunday evening services.

The Rev. H. M. G. Huff, rector of St. James' Church, Perkiomen, was chairman of the Clerical Brotherhood during October. Dr. Robinson, Mr. M. W. Earle and the Rev. W. A. Matos were the speakers for the month.

Miss Leighton is the new superintendent of the Burd School for Orphan Girls (connected with St. Stephen's Church, Philadelphia). Her predecessor, Miss Harnish, has entered the University of Wisconsin for further study.

On All Saints' Day was unveiled in St. Mark's Church, Frankford (the Rev. John B. Harding), the handsome carved stone reredos which has been in process of construction for many months. We hope to give in a future issue a detailed account of this which is a notable addition to the artistic and ecclesiastical furnishing of the diocese. We understand its cost was \$10,000.

Holy Innocents, Tacony, observed October 4th, as Sunday-school Rally Day. Mr. William T. Harvey, president of the "Commercial Museum," made an address in the afternoon, over 330 being present. This church has now the largest Sunday-school Bible Classes of all the parishes between Frankford and Trenton.

The Rev. William H. Boswell, B.D., of the 1914 class of the Philadelphia Divinity School, has become curate in the parish of Our Saviour, Jenkintown, with special charge of St. Ann's, Willow Grove, and the Mission Chapel at McKinley. Mr. Boswell also directs the work of the Boys' Club connected with the parish church.

The vestry of All Hallow's Church, Wyncote, have presented the baptismal font formerly used in their church to the trustees of St. John's, Avalon, N. J., for use in the handsome new chapel recently erected there.

The Rev. Percy L. Urban, whose ordination to the diaconate was noted in our October issue, has become one of the Masters at St. Paul's School, Concord, N. H.

On Saturday, October 3d, nearly 200 persons, members of the City History Society and the Frankford Historical Society, attended a pilgrimage to Old St. David's Church, at Radnor. After listening to a talk on Old St. David's founding and growth by the Rev. Dr. James H. Lamb, rector of the church, the visitors spent nearly an hour looking at the inscriptions on the old tombstones.

During his vacation the Rev. C. C. Pierce, D.D., of St. Matthew's Church, took charge of the services in the chapel of the Military Academy at West Point in the absence of the chaplain.

Arrangements have been concluded whereby the Christian Medical Association of the University of Pennsylvania will co-operate with St. John's University and St. Luke's Hospital, Shanghai, in the maintenance of a medical school of the first class. The Christian Association will erect a building at the cost of \$30,000 and will support one or two professors in the school. The entire control and direction is to rest with the faculty of St. John's University. While many members of the Association are churchmen, the larger number belong to other denominations. This seems to be an instance where Christian co-operation may be heartily entered into with most satisfactory results.

Mr. W. W. Finn and Mr. John Rex have been chosen as vestrymen of St. John's Church, Norristown, to fill the vacancies caused by the death of Judge Weand and Mr. Ashley P. Hunter. Memorial tributes to these latter gentlemen appear elsewhere in this issue.

The Oratorio of "Jairus' Daughter," by Sir John Stainer, and Gounod's "Ave Maria," rendered by a largely augmented choir with organ, harp and violin accompaniment, formed the program on the evening of the first Sunday in October for the initial special musical service of the season in the Church of the Holy Apostles (Twenty-first and Christian Streets). The rector, the Rev. George Herbert Toop, preached a special sermon in the morning on "Peace." Very large congregations were in attendance at all the services of the day.

The Rev. Charles E. Betticher, Jr., of the Alaska Mission, is at home on a furlough. On Monday evening, November 16th, at eight o'clock, in the parish house of St. Matthew's Church (Eighteenth Street and Girard Avenue), he will give an illustrated lecture on "Alaska," under the auspices of the Woman's Auxiliary of that parish. The public is invited.

On Wednesday, August 5th, the oldest communicant of the Church of the Redemption, Mrs. Rebecca Kissick, was called to her rest. Born in Germany on September 14, 1808, Mrs. Kissick was brought to this country when she was fifteen months old, by her parents, who settled in Lancaster County. For fifty years she was a member of the Church of the Redemption. She was present at the last service held in the old Church of

the Redemption, on June 30, 1912, and her son, Mr. J. H. Kissick, is an active and interested member of the present congregation. While in her closing days she was a communicant of the Church of the Holy Comforter, her interest in the Church of the Redemption was never abated.

Mr. E. L. Noble, an undergraduate at the University of Pennsylvania, has become a lay helper in the parish of Calvary, Conshohocken (the Rev. J. K. Moorhouse, rector), where he will have special charge of the work among boys.

On July 5th the widow of the Rev. Robert Ritchie died at the rectory of St. James the Less (which for forty years had been her home). By her will, subject to certain life interests, her estate is held in trust, the income to be paid to the parish of St. James the Less. The principal of the estate amounts to \$30,000.

The daughter and granddaughter of the late John Dobson, for many years vestryman of St. James the Less, Falls of Schuylkill (the Rev. Edward Ritchie, rector), have presented to the parish a lot (336 by 90 feet) immediately opposite the churchyard on Clearfield Street, the assessed valuation of which is \$10,000. While no present use is to be made of this property, it is hoped in the not distant future that on this lot may be built a new parish building and a rectory.

The Episcopal Hospital, by the recent betterments and permanent improvements, has been made a thorough up-to-date institution. In its wards and dispensaries it ministers to a number of patients, scarcely exceeded by any other hospital. There has been added during the past year an additional story to the Nurses' Home and a roof garden covering the whole building. The tunnels connecting the various buildings have been materially added to. The cold storage system and the central kitchen have been installed. Consumptive wards for men, women and children have been established, and an orthopedic ward for children. There is need of a building for the housing of the hospital employees. A most important need for the closely-congested district in which the hospital is located is a maternity ward. The hospital is most economically administered, yet the maintenance with improvement and repairs cost about \$232,000 a year for the past four years. The total

number of patients treated during the past year was 5,642, while 31,656 were treated in the dispensaries. The number admitted to the wards since the opening of the institution was 107,394. During the year a social service department was begun and has already shown its need by the results which have been wrought.

The wardens and vestrymen of St. James' Church, Philadelphia (Twenty-second and Walnut Streets), are arranging for special Sunday preachers until a successor to the late Dr. Richardson shall have been chosen. The Rev. S. D. McConnell, D.D., supplied the pulpit during the Sundays in October and the first Sunday in November.

The Church of the Messiah, Gwynedd, ministers to a population which is widely scattered, though a part of it is along the trolley lines. To render it easier to come to church the experiment of a coach or bus making regular trips on Sundays is being tried.

The Men's Club of St. Matthew's Church, Philadelphia, had as their guest at the opening meeting of the season (Thursday, October 15th), the Rev. H. Percy Silver, chaplain at West Point, who addressed them on the subject of the "Ecclesiastical Hobo."

The Rev. W. Arthur Warner is officiating as "locum tenens" at St. Michael's, Germantown, during the vacancy in the rectorship caused by the regretted resignation of the Rev. A. H. Hord.

The Rev. Clement Capozzi, O.S.A., formerly connected with the Roman Catholic parish of Our Lady of Good Counsel, Philadelphia, has renounced his allegiance to the Holy See and has applied to Bishop Rhinelander for admission into the Communion of the Episcopal Church. Father Capozzi was born at Bari, Italy. He received his education partly at the College for the Propagation of the Faith and partly in the Augustinian International College, in Rome. He was sent to this country about four years ago by the General of the Augustinian order and was attached to the great Italian parish of Our Lady of the Good Counsel, Eighth and Christian Streets, where he is very well known amongst the Italian people. Father Capozzi states that his conversion from Papalism is the result of a crisis in thought and in conscience by which he has long been troubled. His study of history has convinced him

(Continued on Page 69)

THE DIVINITY SCHOOL

Sixteen men were admitted to the Divinity School on September 24th, making an enrollment for the present academic year of thirty-nine resident students from fifteen dioceses. Several other applicants might have been admitted if the capacity of the School had permitted.

At the opening service on the following day, Dean Groton welcomed the students to the new year of work, which has opened most auspiciously; and in his address pointed out, in connection with the European war, that as numerous previous periods of signal world-progress had been introduced by catastrophes, so now there are indications that out of the present wars a new era of human advancement may issue.

To meet the incoming students, the Senior class arranged for a social evening on September 29th. On Thursday evening, October 15th, on invitation of Dean and Mrs. Groton, the students gathered at the Dean's House to meet the Bishops and the Faculty.

During the vacation a number of substantial improvements have been made to the School property, including the repainting of the exterior of the main building and Dean's House; the installation of an electric lighting system in the chapel; and the renewing of the central section of the cloister in stone and glass.

Mr. W. E. Seiders has been appointed chapel organist. The Missionary Society meets every Tuesday at noon, and is arranging for a series of addresses by visitors. The service of intercession for missions is held on Friday at noon.

A. D. HEFFERN.

EDUCATIONAL NOTES

On Tuesday morning, October 13th, the parish educational secretaries and mission study class leaders made their corporate Communion at the Church House Chapel. The Rev. Harrison B. Wright acted as celebrant.

In his address, Mr. Wright spoke most appreciatively of the value of Mission Study classes, of our dependence upon the presence of the Living Christ, giving as the motto for the year: "Be filled with all the fulness of God." The service was followed by a conference conducted by Mrs. J. Nicholas Mitchell.

Reports from summer conferences were heard, Miss Bannard reporting for Silver

Bay, Miss West for Cambridge, Mrs. Pilsbry on the Calendar for 1915, Miss Hubbard on Junior Plans, Dr. W. H. Jefferys on Educational Work for Men.

After hearing the reports and clearly outlining the work before the Educational Department this year, Mrs. Mitchell announced that she was forced by illness to resign the office of Educational Secretary.

Bishop Rhinelander in his address paid high tribute to Mrs. Mitchell's work, saying continuity and steady growth would prove how well she had laid the foundations. In the midst of the Bishop's address Mrs. A. H. Lane arose and asked permission to express the very strong feeling of gratitude and affection she and other members of the Mission Study classes felt for Mrs. Mitchell, and suggested that a rising vote of thanks be passed witnessing to the vital value of her work. The Bishop cordially expressed his approval of this and at once every woman stood.

The Bishop appointed Mrs. H. A. Pilsbry of Bala to succeed to the office of Diocesan Educational Secretary.

The Conference closed with noon-day intercessions and the Benediction.

THE RETIRING SECRETARY

Mrs. J. Nicholas Mitchell was appointed to the office of Diocesan Educational Secretary nine years ago by the late Bishop Whitaker. She has been the sole occupant of the office in the diocese, and by her initiative and untiring zeal has laid foundations so wisely and well that today the Diocese of Pennsylvania leads the American Church in educational work. Twice a week, from October until, May Mrs. Mitchell has led Mission Study Classes, making her house a home for this work. Its value in the life of individuals, parishes and the whole diocese can never be estimated. The friendships formed, the Christian fellowship demonstrated, the missionary information gathered which has sent a quickening pulse through the diocese—these things we cannot see; but we do see a list of 70 parish educational secretaries, of 728 in adult classes last year, an alumnae of 200 persons, a Church Missionary Calendar publishing its seventh issue.

Secretary after secretary will follow in this office, but the strong personality of the first secretary will be a continual inspiration.

Normal classes will be held at the

Church House Tuesday afternoons at 2.45 o'clock, beginning October 27th, led by Mrs. H. A. Pilsbry, and Friday mornings at 10.15 o'clock, beginning October 30th, led by Miss Lydia West.

ST. MARTHA'S HOUSE

Four old residences and stores on Eighth Street, north of Snyder Avenue, which have been used for the work of St. Martha's House, have been the source of much annoyance and considerable expense to keep in repair. Thanks to the interest of the corporators of the institution, a fund has been secured to build a modern Settlement House building upon the site of these four old buildings. The new building should make possible better work, more economically administered.

St. Martha's Auxiliary is to hold a fair early in December, the proceeds of which are to assist in the work done by the Auxiliary.

These two interesting facts have apparently created the impression that St. Martha's House, being in such prosperous a condition, is not in need of donations for its regular expenses. Contributions for these expenses, including the salaries of residents, who make the work successful, are as greatly needed as ever before. The work cannot continue without the assistance of its friends for running expenses.

Will not the friends of St. Martha's House and the work it does bear our *present* needs in mind?

WOMAN'S AUXILIARY NOTES

The annual missionary meeting of the Pennsylvania Branch of the Woman's Auxiliary will be held in the Church of the Holy Trinity, Nineteenth and Walnut Streets, on Friday, November 13th, from 10 A. M. to 4.30 P. M. Cards will be sent to the delegates announcing the speakers. Not only all the members of the parish branches but all the women of the diocese are cordially invited to be present.

A simple luncheon will be served in the parish house for which a charge of twenty-five cents will be made.

A new hand-book of the Woman's Auxiliary to the Board of Missions has been prepared by the present secretary, Miss Julia C. Emery, and can be had from the Church Missions House, 281 Fourth Avenue, New York. Price, 10 cents a copy; \$1.00 a dozen; \$7.50 a hundred.

The regular monthly meeting of the Foreign Branch of the Woman's Auxiliary will be held at the Church House on Monday, November 16th, at 10 A. M. The meeting will be of the nature of a conference, to discuss certain stated and regular contributions for which this Branch has made itself responsible. It is believed that the conference may make it possible for the various delegates to explain the contributions more clearly to their own parishes. It is hoped that every delegate will be present.

Monday, October 19th, will long be remembered by the Foreign Branch as a banner day. Miss Meade addressed the meeting and told of her work among the bright Japanese children of the kindergarten at Yamagata, and of the great need there is to buy a strip of land next to the church. Miss Boyd told of the settlement work which she was doing among the stranger girls adrift in the temptations of Tokyo. Miss Higgins was also present representing Hankow, China. Miss Higgins and Dr. Glenton have been presented with royal decorations in acknowledgment of the work which they did for the Red Cross in China.

The Rev. Arthur R. Gray, educational secretary of the Board of Missions, will speak of the foreign work of the Church at the annual meeting.

Miss Dodson of St. Mary's Hall, Shanghai, will address the meeting of the Foreign Committee either on November 16th or December 21st.

SPECIAL FUNDS FOR MEXICO AND BRAZIL

Treasurer's Report

[The following letter, a copy of which Mr. Houston has kindly sent us, will explain itself and prove of interest to our readers.—THE EDITORS.]

October 9, 1914.

Geo. Gordon King, Esq., Treasurer,
Board of Missions,
281 Fourth Ave., New York.

DEAR MR. KING:

My services as treasurer of the meeting held in Philadelphia March 23d last, are now completed. As a result of that meeting, I have received \$5,908.

For Bishop Aves' Hospital in Mexico.....	\$265
For Bishop Kinsolving's School in Porto Alegre, Brazil.....	5,643
	\$5,908

Under date of April 29th last, I sent the Treasurer of the Woman's Auxiliary

in Pennsylvania \$232 for Bishop Aves' Hospital, and hold her receipt therefor. I am sending her today the balance due on this account, \$33. I understand this fund reaches you through the Woman's Auxiliary of Pennsylvania.

Under date of July 2d I sent you for Bishop Kinsolving's School, \$530. I enclose herewith check for balance due for that School, \$5,113.00. After November 1st there may be a little accumulated interest to add to this account. I have also the silver spoons and nut-picks, of which I advised you some months ago, which are for sale for the benefit of the School in Brazil.

Yours very truly,
(Signed) S. F. HOUSTON,
Treasurer of the Meeting.

A LECTURE ON HONOLULU

We are asked to announce that an illustrated discourse on Honolulu will be given by Mrs. John E. Baird at the New Century Drawing Rooms, on Tuesday, November 10th, at 8.15 P. M. Tickets, one dollar; the proceeds for work amongst girls in Honolulu.

Mrs. Baird, we understand, will be glad to address any interested branches of the Woman's Auxiliary, or to repeat this lecture in suburban or out-of-town places.

OUR ARMY AND NAVY

One day last spring the following was received from the headquarters of the Church Periodical Club in the Church Missions House in New York: "An appeal has been received from one of our Navy chaplains stationed in Mexico for reading matter to be sent for the sailors and marines on the ships and ashore. The following is a list of the vessels now in Mexican waters." (Then came the names of thirty-three ships, some large, some small.) "Will you not do all you can to arouse interest in this appeal and urge people to send both books and periodicals to our men at the front?"

Although it was very late in the season, it was felt that Pennsylvania must do her part. Consequently an effort was made to supply five of the ships. Later photographs were mailed to the main office showing the recipients in their white uniforms sitting round on the decks devouring the magazines. Would that

the pictures might be reproduced here. In the fall the chaplain wrote a letter expressing the gratitude of the men. An extract is copied: "I wish, in behalf of the men of the Navy, to thank the Club for the pleasure it has given them by sending reading matter." The next paragraph may add testimony to the forgoing and was sent from the main office also to Pennsylvania: The following was received from the Navy Department by one of the correspondents: "The Secretary of the Navy wishes me to express to you his sincere appreciation of your kindness in collecting magazines, and the commander-in-chief at Vera Cruz has been strong in his praise of the work of the ladies who have contributed so much to the contentment of his men." Signed by the Secretary's aide.

The barracks are always asking help, the ships are always going out unprovided. This could be obviated if persons would collect these odd magazines and ask the librarians of the parish for the Church Periodical Club (it is hoped each one knows his or her own) for an address. If unable to forward, the librarian will do it. Frequently hospitals and other institutions need aid in this way, so it is wisest not to designate the destination, although the donor's wish is complied with if possible, always.

There is a large work done by the Church Periodical Club constantly along these lines. It does not mean a year's *Harper* or *Geographical*, etc., which failed to go in succession, after being read, to an individual but were retained for a call like this. It is a waste of good material to do so, as thus the serial story is lost, the printed matter is old, and, worst of all, the missionary part, the personal touch with the recipient is omitted. But it does mean magazines bought occasionally for a certain article, or to pass away the time on a train, etc., and these periodicals so quickly accumulate. This is a legitimate use of such, as each falls into the hands of different persons and an isolated number is as acceptable as any other. Frequently it is the only one he or she sees; thus every portion is eagerly read.

No paper or magazine subscribed to or bought regularly should ever be sent in this way. The value is seriously diminished. In other words, it is poor business. These should go regularly to the persons whose education or intellect has not decreased with their income or salary.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events

Terms

Single Numbers..... 15 cents
 Annual Subscription (by mail).....\$1.00
 Twenty-five or more copies to one address.... Each, 50c. a year

Board of Management

THE BISHOP OF THE DIOCESE
 THE BISHOP SUFFRAGAN

THE REV. GEORGE G. BARTLETT..... Editor-in-Chief
 THE REV. FRANCIS C. HARTSHORNE
 THE REV. SEAFER M. HOLDEN
 THE REV. HENRY RILEY GUMMEY, JR.
 MR. J. VAUGHAN MERRICK } ..Associate Editors

MR. CHARLES H. CLARKE Business Manager
 MR. J. CLIFTON BUCK.....Secretary

Address all communications for the Editors to
 THE REV. GEORGE G. BARTLETT
 The Rectory, Jenkintown, Pennsylvania

Address all business communications to
 CHARLES H. CLARKE, Business Manager
 1016 Arch Street, Philadelphia

Episcopal Appointments for November and December

Sunday, November 1—All Saints' Day—Twenty-first Sunday after Trinity

A. M. PHILADELPHIA—Trinity Church, Oxford.... The Bishop
 P. M. PHILADELPHIA—Trinity Church, Crescentville, The Bishop
 Evg. PHILADELPHIA—Trinity Church, Cheltenham, The Bishop
 PHILADELPHIA—St. David's Church, Manayunk, The Bishop Suffragan
 (Visitation)

Wednesday, November 4

Evg. ROCKLEDGE—Holy Trinity Church, The Bishop Suffragan

Sunday, November 8—Twenty-second Sunday after Trinity

A. M. CONSHOHOCKEN—Calvary Church..... The Bishop
 Evg. PHILADELPHIA—St. George's Church, Richmond, The Bishop
 A. M. MORRISVILLE—Church of the Incarnation, The Bishop Suffragan

Wednesday, November 11

Evg. PHILADELPHIA—St. Bartholomew's Church, Wissinoming,..... The Bishop

Friday, November 13

Evg. PHILADELPHIA—St. Luke's Church, Bustleton, The Bishop Suffragan

Sunday, November 15—Twenty-third Sunday after Trinity

A. M. OAKS—St. Paul's Church..... The Bishop
 Evg. NORRISTOWN—All Saints' Church..... The Bishop
 PHILADELPHIA—St. Stephen's Church, Wissahickon, The Bishop Suffragan
 (Visitation)

Sunday, November 22—Sunday next before Advent

A. M. OGONTZ—St. Paul's Church..... The Bishop
 Evg. JENKINTOWN—Church of Our Saviour..... The Bishop
 A. M. BRIDGEPORT—Christ Church..... The Bishop Suffragan
 Evg. NORRISTOWN—St. John's Church, The Bishop Suffragan

Friday, November 27

Evg. PHILADELPHIA—St. George's Church, Venango, The Bishop

Sunday, November 29—First Sunday in Advent

A. M. PHILADELPHIA—All Saints' Church, Torresdale, The Bishop
 P. M. EDDINGTON—Christ Church..... The Bishop
 A. M. PHILADELPHIA—St. John's Free Church, The Bishop Suffragan
 Evg. FALLSINGTON—All Saints' Church, The Bishop Suffragan

Wednesday, December 2

Evg. PHILADELPHIA—St. Paul's Church, Aramingo, The Bishop Suffragan

Friday, December 4

Evg. PHILADELPHIA, St. Barnabas' Church, Germantown The Bishop

Sunday, December 6—Second Sunday in Advent

PHILADELPHIA—*St. John the Baptist Church, Germantown*.....The Bishop
VISITATION

A. M. PHILADELPHIA—*St. Peter's Church, Germantown*
The Bishop Suffragan
Evg. PHILADELPHIA—*St. Timothy's Church, Roxboro*
The Bishop Suffragan

Wednesday, December 9

Evg. BRISTOL—*St. Paul's Church*.....The Bishop Suffragan

Friday, December 11

Evg. POTTSTOWN—*Christ Church*.....The Bishop

Sunday, December 13—Third Sunday in Advent

A. M. WYNCOTE—*All Hallow's Church*.....The Bishop
P. M. ST. MARTIN'S—*St. Martin's Church*.....The Bishop

Evg. PHILADELPHIA—*St. Michael's Church, Germantown*,
The Bishop
A. M. GWYNEDD—*Messiah Church*.....The Bishop Suffragan
P. M. PHILADELPHIA—*Epiphany Church, Germantown*
The Bishop Suffragan

Wednesday, December 16—Ember Day

Evg. PHILADELPHIA—*Christ Church, Franklinville*,
The Bishop

Sunday, December 20—Fourth Sunday in Advent

A. M. Ordination.
Evg. PHILADELPHIA—*Calvary Church, Germantown*
The Bishop
A. M. PHILADELPHIA—*St. Ambrose Church*,
The Bishop Suffragan
Evg. PHILADELPHIA—*St. Nathanael's Church*,
The Bishop Suffragan

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Rev. G. G. Bartlett, Jenkintown, Penna., and should reach him not later than the 20th of the month.

November 2. Monday

Clerical Luncheon and Round Table Conference. Church House, 1 P.M. Speaker: Mr. George Gordon King, Treasurer of the Board of Missions.

November 3. Tuesday

Normal Mission Study Class. Church House, 2.45 P.M. (and for six succeeding Tuesdays.) Leader: Mrs. H. A. Pilsbry.

November 5. Thursday

Devotional Day for the Woman's Auxiliary of Germantown and Chestnut Hill. St. Paul's Church, Chestnut Hill. Conducted by the Bishop.

Autumn meeting of the West Philadelphia Sunday-School Institute. Church of the Redemption, Fifty-sixth and Market Streets, 8 P.M.

Mission Study Class for Men, under leadership of Dr. Wm. H. Jefferys. Church House. (And on successive Thursdays.)

Mission Study Class for Clergy. Church House, 8 P.M. (and for four succeeding Thursday evenings.) Leader: the Rev. Harrison B. Wright.

November 6. Friday

Normal Mission Study Class. Church House, 10.15 A.M. (and for six succeeding Fridays.) Leader: Miss West.

November 9. Monday

Meeting of the Domestic Committee of the Woman's Auxiliary at the Church House at 10 A.M. Bishop Griswold will be the speaker.

Regular stated meeting of the Board of Missions of the Diocese of Pennsylvania will be held at the Church House at 4 P.M.

Clerical Brotherhood. Church House, 11.30 A.M. Topic: "The Billy Sunday Campaign in Philadelphia." Speaker: the Rev. Floyd W. Tomkins, D.D.

November 10. Tuesday

Sixty-second Local Assembly of the Daughters of the King at the Church House. Afternoon session, 4.30 o'clock. Supper, 6 o'clock. Evening service, 7.30 o'clock.

Lecture on Honolulu. By Mrs. John E. Baird. New Century Drawing Rooms, 8.15 P.M.

November 13. Friday

Annual Missionary Meeting of the Woman's Auxiliary, at Holy Trinity Church, Nineteenth and Walnut Streets, from 10 A.M. to 4.30 P.M.

November 16. Monday

Foreign Branch of the Woman's Auxiliary meets at Church House, 10 A.M.

Clerical Brotherhood. Church House, 11.30 A.M. Topic: "The Church and the Temperance Movement." Speaker: the Rev. F. C. Hartshorne.

November 18. Wednesday

Conference of the Parish Treasurers of the United Offering, at Miss Coles', 2111 Walnut Street, at 10.30 A.M.

November 23. Monday

Church Club. Supper at 6.30 P.M. Report of special committee to investigate the Country Missionary Work of the Diocese at 8 P.M. Discussion.

Clerical Brotherhood. Church House, 11.30 A.M. Topic: "Puritan Divines in Anglican Pulpits in the Seventeenth Century." Speaker: the Rev. H. G. G. Vincent.

November 30. St. Andrew's Day

Regular monthly meeting of the Indians' Hope Association at the Church House at 11 A.M.

Annual Meeting of Brotherhood of St. Andrew at St. Mary's Church, West Philadelphia, afternoon and evening.

Clerical Brotherhood. Church House, 11.30 A.M. Topic: "Impressions of the Provincial Synod." Speaker: the Rev. Horace F. Fuller.

OUR LETTER FROM THE EAST

To the Editor of THE CHURCH NEWS:

Dear Editor:—You kindly asked me to send a letter or two to your columns, and, despite my natural modesty, I greatly appreciate this opportunity of keeping in touch with your journal and my friends in the Diocese of Pennsylvania.

My family, including my wife and three boys, sailed from New York, May 30th, being accompanied, until we reached Syria, by the Fellow of the American School in Jerusalem, Mr. J. P. Duncan, student in the Philadelphia Divinity School; Mr. C. A. Cumings, also of the School, his wife and child, and two young ladies traveling with him. We sailed for the Mediterranean, had our first view of that wonderful Sea at Gibraltar, stopped at Algiers, Naples, Alexandria, with a side trip to Cairo, and reached Beirut, the middle point of the Syrian coast, in three weeks less one day. My family and I settled ourselves in a delightful pension in the village of Abeih, up the slopes of Lebanon 2,400 feet high, commanding a lovely view of the hills below us and a broad prospect of the coast. Here we have been for nearly three months, and feel most loath to leave what has become a delightful and profitable home to us all.

There are many things I might write you about; of interest at least to myself for their novelty. The beauty of the "goodly mountain of Lebanon," its history, the life and manners of the fine race which inhabits it, each topic might make a subject for me. Or I might speak of our sensations for the last two months on the periphery of the horrible war in Europe. We have felt its throbs in the rumors of war which so upset an oriental land, in the financial distress which has closed the banks and prostrated business. Turkey would like to declare war on Germany's side. She has 150,000 men mobilized behind us in Damascus, with other large forces through the length of Syria. The Christian population are feeling very anxious over this possibility and are as deeply interested as any in the world over the success of the Allies. But in consequence of the pro-German censorship of the press, we get almost no reliable news. We are all anxiously awaiting the arrival of American cruisers in these waters. I have been studying the modern Orient in one of its great crises rather than ancient history.

I have thought that some account of

religious conditions in this district of Lebanon may interest your readers, the more that so many of its people have migrated to America, many of whom are to be found in Philadelphia, as the missionary authorities of the diocese know. We naturally think of the Ottoman Empire as a Moslem land, and our friends may be thinking of us as in the midst of surroundings that smack of the Koran and the Arabian Nights. Technically speaking, this is incorrect for the Lebanon. Its population is predominantly Christian; the remainder belong to a very remarkable esoteric sect, an offshoot of Islam, called the Druzes. This is more of a political and social organization than a church, and has no apparent rites. The only sacred places are small saints' tombs, with no public worship. The sect is disowned by orthodox Mohammedans as thoroughly heretical, although historically it is a wild offshoot of Islam dating back to about 1000 A.D. The feud between them and the Christians is age-long and culminated in frightful massacres in 1860 which brought about the intervention of the Powers and the constitution of the Lebanon into an autonomous district under the control of the Powers. Even now in the present upset of the world the Christians of the Mountain are fearing an uprising of their fierce enemies of old. Yet I must say that no people of the soil appear a finer or more chivalrous race than these aristocrats of the Mountain. Outside of these there are no orthodox Mohammedans in Lebanon—I might add no Jews!

The condition of Christianity in this region is even more remarkable, although it is typical of the Christian Church throughout the Empire. Good Anglicans are taught at home, and most of them piously believe it, that there are three great Churches, the Anglican, Roman and Greek, and there is a vague way of speaking about the Greek or Oriental or Orthodox Church as though it was the one representative of Christianity in these parts as the Latin Church was in Europe in the Middle Ages. Hence those sentimental retrospects we cast upon the East, as though thence, if not from Rome, shall spring the unification of Christendom.

My sojourn here has taught me, as no amount of history could do, how absurd this position is. If America be the home of all the new sects, Syria is the home of all the old ones. It is as sect-ridden for its population as Protestant America is.

Indeed, Syria, from Lebanon north, has always been a nursing mother of schisms, both for the Church and Islam. There is absolutely no one Church here, any more than there is in the United States. The only advantage the sects have here is that their divisions are centuries older than those of Protestantism, which cannot be faulted for having first rent the Robe of Christ.

Let me give a brief religious census of this little village of perhaps 3,000 souls. There are represented here three great divisions of the Christian Church: the Holy Orthodox (Greek) Church; the Roman, called here Latin, Church; the Protestant, called Evangelical or American. The first division has one church with a small congregation. I have visited it several times and know the priest. He is an old man, uneducated, knows no Greek. The service is wholly in Arabic, though I suppose it follows the standard Orthodox rite. The little church is very plain, with a heavy ikonostasis or partition wall separating the chancel, but with no ikons, only pictures. The service is most informal. The priest robes in the sanctuary, is attended in various ways by men who enter the chancel unrobed; if necessary he speaks to members of the congregation. Several precentors carry on a monotonous chant—from what I hear, of no pertinence to the service—and there are no musical instruments. Just before the solemn act of reading the Gospel, when the book is placed upon the head of a selected layman, he sent me down word that that would be a good time to photograph him! There was in a word just the same lack of dignity that we might observe in some country churches at home. But the people are quiet and devout. It was all very democratic.

The Latin Communion here is represented by three organizations, which are related to one another only through the Pope. The Mother of Unity has her own ways of reaching it? First of all, there is the Latin Church proper. This is under the control of the Capuchins and is connected with schools for girls and boys, the best in the village. The church, which lies right below our house, is by all odds the best in the place and has one of the two largest congregations here. The rite is Latin, with Arabic preaching. Here is the only real church music in the village, with an organ, and I have frequently attended the services to hear it.

It appears like classical church music with some peculiar touch of oriental melody—at all events, very fascinating. The frequent services remind us of our own ideals of an active church.

An affiliated branch of the Roman Communion is the Maronite Church. It is an ancient Monothelite sect, indigenous to these mountains, which in the eleventh century put itself under the suzerainty of Rome out of hostility to the Orthodox Greek Church. The latter's position was legally correct, as the heresy was banned by the Councils; Rome's policy is the wiser, as people have since forgotten what is meant by Monothelitism. This church, which is allowed large autonomy, is the most interesting of all in the land, because it is the representative of the old Aramaic element of Syria. The Greeks with their language and their ecclesiastical ties were intruders; this is the church of the soil. The service, indeed the services, are in Syriac (though we are not to confound the body with the so-called Syrian churches of Mesopotamia), along with preaching and reading of the Gospel. The priests marry. The only instrumental music is that of cymbals, introduced at some points of the service. It is really a racial church. But unfortunately, while so ancient in its tradition, the Maronites have largely assimilated themselves to the Roman Church in ritual, vestments, architecture, so we cannot go to them for unmixed ancient custom. The Maronites are the leading Christian sect of the Mountain. Today there is but one open Maronite Church in the village, two others are now closed, and there is an ancient ruins.

Another Uniat Church here is the Greek Catholic, representing a schism from the Orthodox Church taken under the wing of Romanism, which so often in the Orient has followed the motto: *divide et impera*. There is no resident priest for the local church. Its rite is in the Greek, with adaptation to the Latin Mass.

Thirdly, Protestantism. This is represented in the Lebanon by the American missions, of Congregationalist and Presbyterian origin, and by some English evangelical societies, including Church of England workers; outside of some schools, the Church of England is not active here. American Protestantism has been a tremendous factor in the country, and its past history here is one of the noblest in mission story. Today it has found its

vogue rather in education, its work culminating in the splendid Syrian Protestant College at Beirut, the finest school of western culture in the Near Orient. I have not been able to measure the present force of Protestant religious endeavor, although its missions and American and native ministers are found at many points. Although the work is in the third generation, it suffers under the bane of foreign support, which means that the religion from America has not taken root. I gather that the organization suffers from the Protestant weakness of Congregationalism, lack of central authority and supervision of a naturally indolent staff of native workers. There may exist the consciousness that Protestantism must continue a small leaven without hope of gaining a large following. Those who have been brought up in the Protestant churches and schools have unfortunately been weaned away from the home country by their new ambitions and have emigrated in shoals to America and all parts of the world. Protestantism here has not taken on even an oriental coloring. I have attended pretty regularly the local church. The service is of the same form as at home: two extempore prayers, selections from the Bible, some hymns, a long sermon. The music is very little, if ever, of native color, the hymns literal translations of English ones, with prosaic disregard of Arabic rules of poetry. There is one contradictory element which probably disturbs the success of the movement. While Protestantism has translated the Bible and forms of religion into Arabic, it is the classical language which is used, not the actual vernacular, and I am told that the plain people do not know what the sermons are about. It is much the same as if a Chinese missionary preached to coolies in Mandarin. Therefore, our American attempt has not met with unqualified success. I am confronted more and more with that vexatious problem: how far can we really help the oriental spiritually? For do we ever know him? Certainly we cannot help him in our western terms.

On the 13th, the eve of the Feast of the Discovery of the Cross, we witnessed one of the most beautiful of oriental Christian celebrations. History tells that Helena advised her son, the Emperor Constantine, of her discovery of the sacred tree by a line of bonfires from Jerusalem to Constantinople. One the eve of this day the whole country is illuminated with bon-

fires, which from here we could watch for twenty miles either way up and down the coast. It was very impressive to watch these fiery beacons stretching along the very route by which Helena sent word to her son and I felt visibly close to the Church of the early Christian Empire.

I expect to sail from Beirut to Jaffa on the 27th, arriving in Jerusalem at noon the following day. We shall remain in the Holy City as long as our few dollars hold out or until war or tumult drives us out.

JAMES A. MONTGOMERY,

Director of the American School for Oriental Research in Jerusalem.

ABEIH, LEBANON, September 18, 1914.

CONVOCATION OF NORTH PHILADELPHIA

The Convocation of North Philadelphia held its autumn meeting at the Church of St. Jude and the Nativity, Eleventh and Mount Vernon Streets, Tuesday afternoon and evening, October 13th. The dean of Convocation, the Rev. Llewellyn N. Caley, presided at the business meeting.

The Bishop of the Diocese was present and made a brief address.

Reports of work at the various missionary stations of Convocation for the last five months were presented, all showing an encouraging outlook. The Rev. Dr. Mackinnon, rector of the Church of St. Bartholomew, which parish is an outgrowth of a mission of the Convocation, upon invitation, gave an outline of the rapid growth of the section of the city in which St. Bartholomew's is situated, thereby aiding largely in its development, and announced that active steps were being taken towards the erection of a new church building.

Bishop Rhinelander called attention to the increased number of parishes and individuals who had contributed to general missionary funds during the past year, and predicted an advance in spiritual and material ways in the near future.

The Convocation was entertained at supper by the ladies of the parish of St. Jude and the Nativity.

At a service held in the church in the evening, the Rev. George Herbert Toop, rector of the Church of the Holy Apostles, was the preacher.

WILLIAM F. AYER,

Secretary.

RECENT BOOKS ON THE HOLY SPIRIT

BY THE REV. PROF. W. M. GROTON,
S.T.D.,

Dean of the Divinity School

One of the remarkable features of present theological thought is the growing interest in the mission and work of the Holy Spirit. The interest began to be apparent some thirty years ago in the Keswick movement, which still publishes the reports of its annual meetings. But it is no longer confined to these meetings. It is now expressed in theological treatises exclusively devoted to the Third Person of the Trinity. Within twenty years the great majority of these treatises have appeared exhibiting first rate scholarship and a respectable amount of painstaking research. Before these years only a few books were accessible to the student in his study of the doctrine of the Holy Spirit. One was Owen's book, written early in the last century, and which can hardly yet be regarded as superseded. Julius Hare, in the middle of the last century, added another volume of much value, "Mission of the Comforter," but which is restricted in its compass. Professor George Smeaton devoted his Cunningham lectures, in 1882, to the doctrine of the Holy Spirit, which in many respects are truly helpful, but give little attention to the relation of the Spirit to the sacramental side of the Christian Faith. The first of the treatises in more recent times is Bishop Weldon's "The Revelation of the Holy Spirit," published in 1892, which became at once the text-book of students who desired a general introduction to the great subject. It treats its theme from various viewpoints, from the Old and the New Testaments, from the fathers, from the creeds, and from history, and on the whole is satisfactory to any reader that wishes a rapid survey of the place and activity of the Spirit in Christian belief and aspiration. Another book, which followed Bishop Weldon's, seven years later, is the Rev. Dr. Downer's treatise, "The Mission and Ministration of the Holy Spirit." Dr. Downer is a capable scholar of the Church of England who gave ten years' study to his chosen theme before he ventured to publish the results of it. It is a good supplement to the work of Bishop Weldon, for, so far as the Scriptures are concerned, it embodies a wider and more minute examination of the doctrine, place and activity of the Holy Ghost. It is written also from the viewpoint of

the Church of England, and its sacramental teaching, although limited, is not wholly disappointing in its scope. It is rather noticeable that in almost all our modern books on the Holy Spirit so little attention is given to His relation to the Sacraments. But for this there is a reason on which it is not necessary to dwell here. Doctor Downer's publication is strewn with Greek terms, but generally their meaning can be discerned from the English context, for its exposition of the Scriptural passages is sufficiently luminous and instructive.

Dr. H. B. Swete, the Regius Professor of Divinity in the University of Cambridge, England, is perhaps the ablest of recent expounders of the Doctrine of the Holy Spirit. His article, "Holy Spirit," in Hastings's Bible Dictionary, at once awoke attention and is admirable for its combined conciseness and clearness. But his two recently published volumes, entitled respectively "The Holy Spirit in the New Testament" and "The Holy Spirit in the Ancient Church," contain exhaustively the results of a life's study. The first of the two has been criticized because it does not meet the modern attitude toward the New Testament. The Rev. R. W. D. Stephenson says in the *Church Quarterly Review* for April last that "the modern attitude to the New Testament is more and more that we need to be satisfied about the language and teaching of our Lord Himself. On the subject of the Holy Spirit there is uncertainty, caused by the comparative silence of the Synoptic Gospels, and the doubts as to the historicity of the Fourth Gospel; so that to such minds all that Dr. Swete in reality gives is a presentation of the teaching met with in the latter half of the first century." But, in reply to this stricture, we may say that Dr. Swete apparently is not interested in questions of this character, for in all his works he reveals the inclination to hew close to the traditional line. Moreover, the introduction of such problems in his expositions might prove confusing to those who desire to know simply what the New Testament thinks of the nature and mission of the Spirit. However, the second volume doubtless meets a very general need. Hitherto there has been no book in the English language that quite corresponds with the various important treatises in the German tongue, such as Noesgen's "History of the Doctrine of the Holy Ghost." Consequently the con-

ception of the Holy Spirit, as it was wrought out by the early Church, is unknown to a large number of our clergy. Of course, it should not be overlooked that Dr. Swete published two books on this subject earlier in his life, one in 1873, "On the Early History of the Doctrine of the Holy Spirit," and another in 1876, "On the History of the Doctrine of the Procession." But these books are now out of print, although their substance is embodied in an article, "The Holy Ghost," in the third volume of the Dictionary of Christian Biography, published in 1882—a work which is not often consulted by our clergy. Dr. Swete's last book, therefore, is welcome, for it contains in attractive form all that the student desires for his knowledge of the doctrine of the Spirit in the Ancient Church.

A valuable little book, "The Holy Ghost, the Comforter," with an introduction by the Bishop of London, was published a few years ago by the Rev. G. F. Holden, which is both theological and practical. It dwells first on the personality of the Holy Ghost, second on the manner of His approach to the soul, and finally on the meaning of the "Sevenfold Gifts" of the Holy Spirit. The treatment of the third point constitutes about two-thirds of the volume. Another book of importance is entitled "The Indwelling Spirit," by Dr. W. T. Davison, principal of Richmond College, a Wesleyan institution. It does not profess to be a systematic statement of the Doctrine of the Spirit; it deals rather with his relation to modern problems and needs, and therefore, as the author says, approaches the subject from "the side of experience rather than of dogma; of Biblical exposition rather than of philosophical discussion; of life and practice rather than of theological speculation." Dr. Davison closes his book with a chapter on "Mystical Religion," which reminds us of the close relationship between the Holy Spirit and the various forms of mysticism. Little attention has been paid thus far to this relationship. But such books as Von Hügel's "Mystical Element in Religion" and Rufus Jones' "Studies in Mystical Religion" show that Christian thought is taking it into view. The two authors can hardly be farther apart in their theological and ecclesiastical views—one belonging to the Roman Catholic Church and the other to the Society of Friends, but both disclose the fact that in their conception of the power of the Spirit they are closely allied.

However, it is surprising to find how few of the modern books which bear on the doctrine of the Holy Spirit have issued from the American press. Only one of them can be claimed for our own Communion, namely, the work of Dr. Barry, formerly dean of Nashotah and now rector of the Parish of St. Mary the Virgin, in New York City. His little book, "Meditations on the Office and Work of the Holy Spirit," is useful in its way, and has already been ranked with some English treatises, such as Bate's "The Healthful Spirit" and Masterman's "I Believe in the Holy Ghost." Some years ago Dr. G. Campbell Morgan, the well-known Congregational divine and evangelist, although an Englishman, published through an American press a book called "The Spirit of God," which, while it is of much worth, is marred by uncertain and confusing expositions of regeneration and conversion. But, beyond these, few American books of importance, such as Denio's "The Supreme Leader," have appeared in this particular field of theology. This is singular, for it can safely be said that the religious mind of America gives to the activity of the Holy Spirit a conspicuous place—perhaps outrivaling in this respect the religious mind of England or of Germany.

Evidently the leading and possibly the central doctrine of the Christian future will be the Doctrine of the Holy Ghost. Moberly, the greatest of recent English theologians, has connected it closely with the Doctrine of the Atonement in his remarkable book, "Atonement and Personality," published in 1901, and Walker, with the Doctrine of the Incarnation in his thoughtful work, "The Spirit and the Incarnation," published in 1899. Moreover, the movement toward Church unity can hardly fail to make the doctrine increasingly an object of attention. For the movement falls especially within the province of the Spirit and can succeed only in so far as it remains under His power and guidance.

On the whole, this field of theology is comparatively new, for it has been only meagerly tilled during the centuries of our era. But tendencies are now apparent in philosophy, in science and in the political desire for a peaceful government of the world, which will prove incentives to its cultivation. If one wishes to anticipate the theological future he could not do better than enter upon an earnest study of the nature and work of the Holy Spirit.

THE UNITED OFFERING

I. What It Is

BY THE DIOCESAN TREASURER

The United Offering is a part—and a very important part—of the work of the Woman's Auxiliary to the Board of Missions. It is not, however, confined to the active members of that organization, for it is not business transacted by a committee at the Church House or by a parish branch at its monthly meeting, although they may, and do, give it inspiration and impetus.

In the heart of every true woman there must be joy because of the blessings of her life and the opportunities for service. In her ears there should ring the words of the Great Command: "Go ye into all the world;" and, if she cannot go, there must be the desire to help send some one else. As a channel for the expression of the joy and the fulfilment of this desire, we have the United Offering, which is distinctively a thank offering and a gift of substitution. It has, therefore, a very personal nature. We may reverently speak of it as business behind the closed door, and, as such, it makes its appeal to every churchwoman.

Sometimes we hear objections to the United Offering—that it is "one thing more," and that it "interferes with other offerings;" but to interfere with anything is entirely contrary to its spirit. Repeatedly has it been stated that it must be "over and above all usual offerings and in no way interfere with them." In fact, the United Offering helps rather than hinders, for it is, or should be, the soul of all giving and its inspiration. Surely the woman who enters into the closet, and, when the door is shut, offers her prayer of thanksgiving and intercession, and presents her gift—be it that of the woman of wealth or only the widow's mite—is the woman, always ready to give, conscientiously and regularly, her share towards the parish apportionment, or to help raise the mortgage on the church property. Does it not follow that no parish, whether that of the large and wealthy church or the smallest and poorest mission, can afford to be without the educational influence and the stimulus of the United Offering?

Of course it goes without saying that not every contributor to the United Offering appreciates its meaning and its value. Very likely there are those who give simply because they are asked to do so, and quite possibly with no joy, no prayer,

no sacrifice and no aim; but more and more, churchwomen are recognizing the beauty and understanding the spiritual value of their great thank offering, which, by its inherent power, is lifting them—unconsciously it may be—to its own high plane. Also the triennial service, Pennsylvania's annual presentation, the increasing interest of the clergy (that most important factor) and the renewed consecration of the parish treasurers, are tending to hasten the day when the United Offering shall be, in very truth, and in every parish, "the purest and finest gift that goes into our missionary treasury."

Mr. Henry Ullrich, the choirmaster of the Church of the Ascension (Broad and South Streets), Philadelphia, has presented to the church a fine cabinet organ, which has been placed on the side aisle of the church in front of the St. Saviour's Altar. In this parish an innovation is reported, the change of the Sunday evening service from 7.45 at night to 4 in the afternoon, immediately following the Sunday-school sessions and attended by the children.

From the Church Missions House in New York City comes the very gratifying news that the "Children's Lenten Offering" for the year amounts to \$181,183.67, which is an increase of \$5,448.96. As, for several years, the total from our diocese is the single largest item in the above, while the school at Fairbanks, Alaska, leads the list in the largest average per capita. Bravo, Children of the Church!

Mr. George Gordon King of New York City, Treasurer of the Domestic and Foreign Missionary Society, is announced as the chief speaker at the Clerical Luncheon and Round Table Conference at the Church House, Monday, November 2d at 1 p. m. His theme will be, "The Management of the Board of Missions." Full and free discussion is invited.

The Rev. John M. S. McDonald of the Diocese of Milwaukee has been canonically received into this diocese and has become curate at St. Timothy's Church, Roxborough (the Rev. J. B. Halsey, rector). Mr. McDonald is a B.A. of Harvard ('08) and studied theology at Nashotah Seminary. He served his diaconate at All Saints' Cathedral, Milwaukee, and for nearly three years has been rector of the Church at Racine, Wis.

DEVOTIONAL DEPARTMENT

THE REV. HARRY RANSOME, Editor

II THE SACRAMENTAL LIFE The Incarnation

The books of both the Old and New Testament are full of mystery, and to interpret it writers have used simple illustrations in picture language. The early generations of the world's ages have almost invariably spoken in this language. We have the picture in Genesis of Almighty God walking in the Garden of Eden, also smelling the savor of men's sacrifices. Our Lord used this language quite freely; St. Paul also to a less degree in his epistles, while the vivid language of St. John in the Apocalypse cannot be overlooked.

A later age, closer to our own day, for themselves and others, insisted upon an absolute literal interpretation of this language with disastrous results, for in the revolt against this school of thought, men have thrown over not only the language of picture, but they have endeavored to restate revelation by the aid of pure thought or philosophy, and their rationalism has resulted, in some instances, in the blank denial of all mystery. Or, failing this, they have endeavored to hold to the old symbolic language but to evacuate the pictures and substitute fundamentally different ideas. Again, there are others, who sincerely hope by restating biblical mysteries in present thought or expression, to gain for the bible a greater belief and hold over the modern educated person; yet it is doubtful whether in substituting modern philosophical terms for biblical words and pictures, they are only substituting one set of symbols for another, the ultimate truth behind the symbol remains just as impenetrable, and the act of faith, necessary for belief, just as strong.

But let us turn aside from consideration of the Old Testament, and ask ourselves how we should approach the *Christian*

mysteries—the truths of our Faith? How can each one of us relate them to our own individual life? Certainly we must treat them historically and symbolically. Can we accept this proposition put forward by Dr. Inge, "a symbol implies a mystery and a mystery implies a revelation?" In Theology the limit of pure philosophical thought is soon reached, but faith leaps the boundary, and then the physical world from which the symbol is drawn is the visible manifestation of the reality of the mystery, and expresses the unity between the seen and the unseen, the finite and the infinite. If we accept this statement, man himself is a great mystery. The unseen life, which is the truest part of him, is revealed through his body and outward acts. His body is the visible symbol of the inward reality of life. But we must go one step farther, this life must be related to Almighty God, the Source of Life. And what is the *media* by which God communicates His Life to us and unites our life to His? By another mystery, the Mystery of the Incarnation, the revelation of the Word, made Flesh through the Virgin Birth, and dwelling among us. To deny the Virgin Birth, to deny the Paternity of the Holy Ghost as the Father of our Lord's Humanity, is to empty the Mystery of its meaning and rob it of its truth.

A sacrament, then, is an outward and visible sign of an inward and spiritual reality; and the greatest sacrament of all—the primary sacrament, is the Sacrament of the Incarnation. There we have the Symbol in our Lord's Human nature, the Mystery in the two distinct natures, Human and Divine, in the One Person, and out of the heart of the Mystery comes the revelation, namely, the gift of Divine Life. The other Sacraments of Christ's Body are but extensions of this great primary Sacrament, and they in turn

minister to the Life which this great Mystery reveals. "Except a man be born of water and the spirit;" water and words, the Mystery and the revelation—Eternal Life. So, again, in the Holy Communion; bread and wine, the words of Consecration, the Mystery and the revelation—"He that eateth my flesh and drinketh my blood hath eternal Life." "He . . . abideth in me and I in him."

Christ not only shares his manhood with us, but his Godhead, means that in the deepening process of His Life, He unites us to His whole Self. And this Life, our life gathers up into Christ's, is sacramental in all its phases. Our outward life becomes the symbol which expresses the inward and spiritual reality of the Divine Life of Christ abiding in us. The sum of a Christian's life can never be trivial or evanescent, neither can it ever be commonplace, because it is a life hid with Christ in God.

HYMN

The Son of God, Christ Jesus

(Words by Bishop Spalding.)

The Son of God, Christ Jesus,
He is my Lord and King,
To Him my ev'ry talent
Most willingly I bring.
The life which most shall please Him
That life I long to live.
The strength I need to serve Him,
That strength He'll freely give.

The Son of Man, Christ Jesus,
Was ever true and bold.
The body's every weakness
He constantly controlled.
And by His help unfailing,
In His most holy might,
Against my lower nature
Unceasingly I'll fight.

The Carpenter, Christ Jesus,
He earned His daily bread.
Of faithful earnest workers,
He is the royal Head.
All sloth and lawless action,
He'll help me to despise.
The gain of honest labor.
Shall be my only prize.

Saviour of men, Christ Jesus,
Oh, Champion of the weak,
Put down the strong and mighty
And give earth to the meek.
Grant me Thy strength and courage
To speed the glad day when
True love and perfect justice
Shall rule the lives of men. Amen.

THE BISHOP'S BRICKS FUND**REPORT OF COMMITTEE**

The Bishop's appeal for "Co-operative Unity in Church Extension" (May 7, 1912) suggested the plan to this committee of gathering annually small sums from every member of the diocese, man, woman and child—by means of little cardboard "Bricks" each representing an offering of ten cents. The privilege of personally helping our Bishop is thus open to all without taking money from work to which it is already devoted.

Contributions have been received from thirty parishes and the committee hopes before the end of the year to have a representative in every parish!

The Diocesan Committee of the Pennsylvania Branch of the Woman's Auxiliary most kindly helped in making the work known. The Mothers' Meeting of Old St. Peter's chose as its Lenten work, to collect for the B. B. F. under Miss Bertha Klapp, and through Miss Mary Fields' and Miss Deveraux's efforts and zeal in its behalf the sum of \$46 was collected. Another member of Old St. Peter's gave one hundred dollars to the Bishop for the fund.

A Sunday-school banner painted for the benefit of the brick fund was sold by the committee to St. Barnabas' Colored Mission in Germantown. An Easter card made especially for the Bishop's Bricks Fund was published from designs lent by Messrs. J. and R. Lamb of New York. An Easter bazaar held in Germantown paid for its production. The sale of the card materially added to the fund. A musical entertainment and "Tombola Auction" was given by Mrs. Lüderssen and Miss Polly Penrose on the evening of May 14th; the proceeds were given to the Brick Fund.

THE HALF-YEARLY FINANCIAL REPORT.

Bricks.....	200.18
Entertainment and sales.....	131.39
Easter card.....	118.43

\$450.00

Respectfully submitted,
EMELYN STORY McCLELLAN,
Chairman and Treasurer.

At the monthly meeting of the Church Club to be held November 23d a series of five Diocesan Mission Study Classes will be started. At the November meeting the subject will be the missionary work in the country, and a repre-

sentative of each of the country convocations will make a short address, illustrated by lantern slides. The closing address will be by Dr. Warren H. Wilson, of New York, an expert on rural church work. The meeting will begin at 8.15 and a full attendance is hoped for, both of members of the club and others.

THE CONVOCATION OF NORRISTOWN

The fall meeting of the Convocation of Norristown was held in St. Thomas' Church, Whitemarsh, on Wednesday, September 30th, and was attended by every rector and missionary within its borders, and lay delegates from all but two of its sixteen parishes and also from Lansdale and Gulph Mills Missions.

The meeting opened with a celebration of the Holy Communion by Bishop Garland, assisted by the dean of the Convocation and the rector of St. Thomas'. The Rev. Benjamin N. Bird preached the sermon from the text, Nehemiah 4:6, "So built we the wall—for the people had a mind to work." It was an earnest appeal for a practical application of the spirit and energy of Nehemiah to the work of the Convocation and its parishes.

After the service the ladies of St. Thomas' parish very bountifully provided for the entertainment of the delegates at luncheon in the school building.

The business meeting was held in the afternoon, presided over by Dean Burk. Interesting reports were received from the missions at Lansdale, Royersford, Hatboro, Gulph Mills and in the Perkiomen Valley. The missionary work in the Convocation is proceeding steadily and some gains made, notably at Gulph Mills, where the parish house will soon be ready for occupancy.

The Missionary Committee has been hard at work studying the best means of raising the apportionment for Diocesan Missions and presented an illuminating report. Practically all of the increased amount has been pledged for this year and a committee has been appointed to make a further investigation so that for next year each parish may bear its just proportion of the Convocation's obligation.

The Woman's Aid also met at this time and made an encouraging report of its activities by its president, Mrs. Horace Ervein.

GEORGE W. BARNES,
Secretary.

THE CLERICAL MISSIONARY SOCIETY

The first meeting of the season after the summer recess of the Clerical Missionary Society was held in the Assembly Rooms of the Church House Monday, October 5th, at 11.30 A. M. The Rev. A. R. Van Meter of Torresdale presided. Dr. William H. Jefferys, one of our medical missionaries in China (at present on furlough in the interest of educational work for the Board), was the speaker. The address was one of unusual character and demands more than a passing mention. (Dr. Jefferys himself failed to announce any formal title for his paper—if he did it escaped the writer of this notice.) Its substance may be expressed perhaps best as "How the average layman thinks and what the average layman would like to be and do in our Church—a kindly criticism of the clergy by a loyal friend." It was really a very stimulating and thought-compelling address and evidently made a deep impress upon all present. (We wish the Doctor could be persuaded to write out in full the "notes" from which he spoke, so that the paper in its completeness could be printed and widely circulated. There is an abundance of wild and pointless criticism of the clergy, to which rightly little attention is paid. But when we have something which is sane, practical and loyal, the benefits of it should not be restricted to a few.)

Archdeacon Booth of Idaho was introduced, but the lateness of the hour prevented his saying more than a few informal words. The chairman, before adjournment, on behalf of the Executive Committee, announced a continuation from Bishop Rhinelander of his thoughtful "History of Missions in the Early Church," for the meetings in November, December, January and February. He also said that the Clerical Luncheons and Round Table Conferences—which last season proved such a success—were to be given on the first Monday of November, December and February (with possibly one or more in the late spring) with special speakers on "vital topics." It is evident that the management of this Association is thoroughly "alive;" it only remains for the clergy to back them up by attendance at the meetings. In passing, the annual dues are twenty-five cents, the payment of which promptly would help the treasurer.

B. S. S.

ST. PAUL NORMAL AND INDUSTRIAL SCHOOL, LAWRENCEVILLE, VA.

A strong appeal has been issued by this excellent Institution for money to carry it over the period of depression which exists all over the country. The sum of \$40,000 is required to carry on the School, of this amount, including endowment, income from students, etc., the assured income is but \$23,000, leaving \$17,000 to be raised each year.

Unless substantial aid is given at once there is grave danger of a curtailment of some of its most useful activities.

Donations may be sent through the Board of Missions marked "Special," or to the Treasurer Mr. Charles S. May, or to the Principal, the Rev. James S. Russell, Lawrenceville, Va.

DIOCESAN ASSESSMENTS

[The following letter was sent to us by the indefatigable and patient treasurer of the Diocese. It is a reply addressed by him to the rector of a parish who had written to express the difficulty his parish felt in regard to the diocesan assessments. What Mr. Miller says is perhaps of interest to us all.—THE EDITORS.]

MY DEAR ———:

I want to thank you for your very kind letter of 9th inst., and to take this occasion to assure you how very deeply I regret any necessity for increasing the assessments for the Episcopal and Convention Funds. I know perfectly well how very many parishes are struggling in these hard times to meet their obligations, and would be the last to add to their burdens a single penny.

I do not want you or your vestry to think for one moment that the office of treasurer of the diocese is in any sense a sinecure. For the first ten years after I assumed the office, in 1898, it was a very easy matter. We had one bishop at a salary of \$6,500, a secretary and one stenographer, and we were enjoying the privileges of ownership of the Church House upon an assessment for taxation of \$65,000; so the money came in and the expenses were met on a total assessment of three per cent. Today our Church House is assessed for taxation at \$175,000, we have two bishops, one at \$10,000, another at \$6,500 salaries. It takes every minute of their time for three stenographers to accomplish the work of the diocese, and in consequence of this and corresponding additions to our expenses the treasurer of the diocese from July until December is at his wit's end to pay fixed charges and expenses. The present rate of assessment, three

and one-half per cent, will not give a balance of \$100 over actual expenses up to the time of the next convention, so you will see that the assessment is not in any sense of the word excessive. Should any extraordinary expense occur I have not even the prospect of making ends meet with it. So that in addition to the sympathy which the smaller parishes certainly deserve, I do not think I am over-stating the matter when I claim quite a large share of it for the *poor treasurer of the diocese*.

I will thank you to read this letter to your vestry.

Yours very sincerely,
EWING L. MILLER.

A SIGNIFICANT ANNIVERSARY

"Surely if any one was called upon today to name the foremost agencies in human betterment and progress, at the head of the list, or nearly at the top, he would place the Sunday-school." The speaker was the Rev. Louis C. Washburn, D.D., addressing a congregation of clergy and workers assembled Monday A. M., October 19th, in old Christ Church, under the auspices of the Sunday-school Association of the diocese to commemorate the centennial of the establishment of the first Sunday-school in the United States (as the Sunday-school is now understood). Bishop Rhinelander celebrated the Holy Communion, assisted by the Revs. L. N. Caley, H. M. Medary and the rector. Dr. Washburn, in a carefully prepared address replete with historical information, eloquently set forth an additional reason (new to most of his hearers) for loyal allegiance to our historic branch of the Christian Church. "The recovery and investigation in recent years of the old parish library," he said, "has forced us to see how the desire to be truly a 'teaching Church' has from the beginning controlled this mother Church. From her we should expect to learn what actually did follow the significant event we celebrate today. Bishop White had been attracted by the new application made in England of the inspired idea of Robert Raikes and his charity schools and officially identified himself with the 'first day charity schools' which in the closing years of the eighteenth century were started by Friends and churchmen of Philadelphia in the Raikes mold (as charity schools for the poorest children, but not for religious instructions). But these did not realize his full hope. In

the fall of 1814 two of his curates—Rev. Jackson Kemper and Rev. James Milner—started a school of religious instruction on the Lord's Day in the then village of Northern Liberties, and shortly thereafter in the united parishes of which the Bishop was the head similar schools were started. Out of these humble beginnings have grown the great agency for religious education which we know as the modern Sunday-school." The new idea, fiercely antagonized at first on all sides, was, however, in a few years eagerly adopted by all the denominations. In the perfecting of details and in the use of the possibilities of the Sunday-school, many of the other Christian bodies may have far outstripped our Church. But the fact remains—and why cannot we properly boast of it—that to the Episcopal Church and the Diocese of Pennsylvania belongs the credit of starting the first Sunday-school in the United States. We hope our Sunday-school Association will see to it that Dr. Washburn's exceedingly inspiring address is printed in full and given the wide circulation it so justly deserves.

B. S. S.

THE MISSIONARY EDUCATION MOVEMENT CONFERENCE AT SILVER BAY

The thirteenth annual conference of the Missionary Education Movement was held at Silver Bay, Lake George, N. Y., opening on Friday evening, July 10th, and closing on Sunday, July 19th, and was generally considered even more helpful than any of its predecessors. The conference included delegates from twenty states of the Union, the District of Columbia, Canada, and seven foreign missionary countries. Our Church delegation, the largest that has ever been in attendance, numbered 139 out of the 523 present, and was distributed among the dioceses as follows: Albany, 3; Bethlehem, 11; Central New York, 1; Connecticut, 5; Harrisburg, 2; Indianapolis, 1; Kentucky, 1; Long Island, 1; Maryland, 4; Massachusetts, 8; Minnesota, 2; Newark, 15; New Jersey, 2; North Carolina, 2; New York, 36; Pennsylvania, 26; South Carolina, 1; Southern Ohio, 5; Virginia, 4; Western Massachusetts, 1; Western New York, 7; and China, 1.

Our Board of Missions was represented by the Rev. Arthur R. Gray, Educational Secretary. The Rev. Hugh L. Burleson, Editorial Secretary of the *Spirit of Mis-*

sions, preached before the conference on the first Sunday morning. There were also in attendance Miss Emily C. Tillotson, Assistant Secretary of the Woman's Auxiliary; the Rev. George Davenport, Secretary of the First Province, and seven diocesan educational secretaries, including two from the junior department. Among the many other speakers and teachers at the conference were Mr. Sam Higginbottom, of the Presbyterian Church in India; Rev. Herman F. Swartz, of the Congregational Home Missionary Society; Mr. Robert E. Speer, of the Presbyterian Board of Foreign Missions; Dr. T. H. P. Sailer, Educational Secretary of the same Board, and the Rev. Sidney L. Gulick, Missionary of the American Board in Japan.

Throughout the conference two principal topics were kept always to the front, namely: the social force of Christian missions, home and foreign (which is the subject for the educational campaign planned for this year by our Board) and the principles and methods of effective missionary education in parish and Sunday-school.

The adaptation of mission study to the needs of different ages and the development of missionary interest among old and young in our parishes comprise one of the great problems of the day. In meeting this problem, which is common to all communions, the studies and maturing experience of leaders of different bodies are proving of untold value. This experience has developed a standard of efficiency that would be a revelation to those who have never come in contact with it; and the classes held at Silver Bay offer an opportunity for standardizing our own work which is almost unique. It is the unanimous belief of all who have attended these conferences that teachers of our Sunday-schools, officers of the Woman's Auxiliary or other societies, and leaders or possible leaders of mission study classes, are certain to derive great practical benefit at the conferences. The Silver Bay classes not only base their work on advanced and approved theoretical principles of pedagogy, but have also been found most inspiring in their concrete presentations of the heroism of missions, and the place of self-sacrifice in the normal Christian life. For instance, at one of the evening meetings in the auditorium Dr. William H. Jefferys, of the China Mission, took the whole conference almost bodily through

the experiences of a day's work at St. Luke's Hospital, Shanghai, in a way that is not likely to be forgotten, and with an intense realization of the meaning of human suffering that made medical missions a living thing to all present.

A class composed of ministers, mission board secretaries, laymen and laywomen, discussed the fundamental problems of organized Christianity in our time. Experiences and methods were compared, and means of increasing the religious earnestness of individuals and the efficiency of parish organizations. The proper interrelation of congregation and community was carefully studied. This class actually formulated certain common ideals and aims, with an outline of related methods which may in course of time find its way into print. It is obvious that such a conference as this is of great value to clergy, vestrymen, and laymen generally.

Repeatedly during the conference, meetings of our Church delegation were held at Ingle Hall. At one of these meetings the Rev. Arthur R. Gray gave an illuminating description of his recent trip to the Church missions of the far East. On both Sundays of the conference celebrations of the Holy Communion were held at Ingle Hall. Our Church Alumni Association formed last year elected the following officers: President, Rev. J. H. Fitzgerald, Jr., Waterbury, Conn.; Vice-Presidents, Miss Gertrude Ely of Bryn Mawr, Walter S. Schutz of Hartford, Conn., and Sturgis H. Thorndike of Boston; Treasurer, Rev. Arthur J. Glasier, West Pittston, Pa.; Secretary, Mrs. Howard Richards, Jr., 1 Lexington Avenue, New York City. This association offers at least one scholarship annually. The first delegate on such a scholarship was in attendance this year. Applications for scholarships should be sent to the secretary, Mrs. Richards. An increasing number of parishes are themselves paying the expenses of one or more delegates to Silver Bay.

The fourteenth annual conference of this series will be held at Silver Bay, July 9 to 19, inclusive, 1915.

THE PRIMITIVE TEXT OF THE GOSPELS AND ACTS. By Albert C. Clark, *Corpus Professor of Latin*. Oxford: At the Clarendon Press, 1914. 8vo., pp. viii. + 112.

This book which has but very recently issued from the Oxford University Press should prove of some interest to all who are devoted to the study of the text of

the New Testament. The author had been engaged for a considerable period upon the text of Cicero. In the course of the study of omissions from one MS. or family of MSS. he found that these omissions very frequently contained the same, or nearly the same, number of letters. Afterward he also noted that longer omitted passages were multiples of the shorter unit. In view of these phenomena it seemed the obvious inference that this unit corresponded to a line in an ancestor of the MS. or MSS. that gave the briefer text. The fact that ancient uncial MSS. show very few abbreviations and have no space between the words, and thus possess lines of practically a uniform number of letters, verified this conclusion. The possible omission of columns, pages and folios could thus be estimated with very great accuracy. The author was thus led to question Griesbach's canon as to the higher value of the shorter reading. If the larger number of omissions could be shown to be related to one another and explained as purely accidental omissions of a line or group of lines, there would be increasing probability of the longer text being genuine and not interpolated, as ordinarily accepted by textual critics.

After testing this method in the MSS. of Cicero and the Oxyrhynchus papyri (for which see Chapters I and II), the author proceeds to examine, after a brief chapter (III) on the classification of MSS., the Sinaiticus and Vaticanus, the Sinaitic Syriac, the Old Latin Bobbiensis, and the bi-lingual Codex Bezae (Chapters IV-VIII), Chapters IX and X sum up the results of these investigations of the text of the Gospels. Chapters XI and XII are chiefly concerned with the text of Acts, and Chapter XIII covers some special points and gives the author's conclusions as to where we will probably find the true, primitive text of the New Testament. The whole book will well repay a careful perusal. If its method and results as stated by the author win general recognition, we may look for considerable change in the attitude of N. T. Textual criticism toward the (so-called) "Neutral" Text.

H. R. G.

Archdeacon Booth of Idaho has been presenting the work of Bishop Funsten in Philadelphia and vicinity the past few weeks.

THE CENTENNIAL OF ST. JOHN'S, NORTHERN LIBERTIES

On All Saints' Day, November 1st, will begin the celebration of the one hundredth anniversary of the founding of St. John's Church, Philadelphia, Brown Street below Third, the Rev. George Chalmers Richmond, rector. Special events will cover the entire month. November 1, 10.30 A. M., there will be a centennial celebration of the Holy Communion and Commemorative sermon by the rector. That evening, at 7.45, the Rev. Dr. John Archibald McCallum, pastor of the Walnut Street Presbyterian Church, will speak on "The New Approach to Church Unity." This will be a noteworthy utterance. The Rev. Dr. Frank P. Parkin, superintendent of the Central District of the Methodist Church, will also speak at this service.

November 8th, 7.45 P. M., addresses by the Rev. Dr. J. Clarence Lee, pastor of the Church of the Restoration (Universalist), on "Some Religious Gains of the Years," and the Rev. Dr. Charles E. St. John, pastor of the First Congregational Church (Unitarian), on "The Appeal to Human Nature."

Friday, November 13th, 8 P. M., there will be a civic celebration with addresses by Mayor Blankenburg, the Rabbi Joseph Krauskopf, Prof. Jesse H. Holmes of Swarthmore College, Director Porter, Col. Sheldon Potter, Howard E. Shepard, Edgar N. Black, Esq., and other distinguished guests.

Sunday, November 15th, 7.45 P. M., there will be a gathering of Blue Lodge Masons and members of the Royal Arch, with a sermon by the rector.

November 25th, 8 P. M., greetings from neighboring pastors.

November 22d, address by Prof. Scott Nearing.

The prevailing note of the entire celebration will be a practical exemplification of real Christian unity.

G. C. RICHMOND.

Thursday, September 17th, the cornerstone was laid for the new parish house of St. Andrew's Church, Yardley, Bucks County. The Rev. W. C. Emhardt of St. Luke's Church, Newtown, under whose general charge are the missions of this district, officiated. The work in Yardley under the leadership of the missionary, the Rev. Lloyd D. Rhodes, is making steady progress, and the old buildings are proving too small.

Capital \$1,000,000

Surplus \$4,000,000

The Philadelphia Trust Safe Deposit and Insurance Company

415 CHESTNUT STREET

Broad Street Office, 1415 Chestnut Street

Chartered and equipped to act for
individuals, corporations and estates
as agent or depository, attorney in
fact and in all trust capacities

DIRECTORS

William L. DuBois, Chairman	
William L. DuBois	Edward T. Stotesbury
John Story Jenks	Levi L. Rue
Lincoln Godfrey	W. W. Atterbury
Samuel Y. Heebner	Samuel M. Vauclain
N. Parker Shortridge	J. Franklin McFadden
William W. Frazier	Thomas S. Gates

OFFICERS

THOMAS S. GATES, President
JOHN STORY JENKS, Vice-President
HENRY G. BRENGLE, Vice-Pres. and Treasurer
T. ELLWOOD FRAME, Secretary
NELSON C. DENNEY, Trust Officer
THOMAS B. PROSSER, Real Estate Officer
EDMUND D. SCHOLEY, Asst. to Vice-President
HARRY STEWART, Assistant Real Estate Officer
HENRY L. McCLOY, Assistant Treasurer
ARTHUR HAINES, Assistant Treasurer

NEWS DEPARTMENT

(Continued from Page 55)

that neither the "imperialism" of Rome, nor the "anarchism" of Protestantism can represent the Church founded by our Lord Jesus Christ. In the "democracy" of the Episcopal Church, however, he finds the ideal of Christian society. Father Capozzi is now at the Episcopal Divinity School, where he is busily engaged in preparing for early publication a defense of the principles which led him to renounce his Roman Catholic obedience.

About \$6,500 has been spent on making improvements to the parish house of the Church of the Covenant, Twenty-seventh Street and Girard Avenue, of which the Rev. H. K. B. Ogle is rector. Mr. Ogle is a young man and takes an active interest in the affairs of the young men of his parish. He has installed a bowling alley and furnished three rooms for social purposes. One of these is for the men, the other for the women and the third is a thoroughly up-to-date kitchen.

The Covenant parish has long been noted for its bowling team, which always takes part in the national tournaments at Atlantic City, four of the players being Alfred Harris, Dr. Henry H. Hoppman, John Mooney and Robert Glenn. Mr. Ogle has been rector since November last only, and since then the number of communicants has increased by more than ninety.

The formal organization of the Third Province (of which our diocese is a part) will be made at the Synod which is to meet in Pittsburgh, November 17th. Our representatives will be the Bishop, the Bishop Suffragan, the Revs. George G. Bartlett, L. N. Caley, H. F. Fuller, J. de W. Perry, D.D., and Messrs. Henry Bonnell, George R. Bower, W. W. Frazier, Jr., and Dr. J. Nicholas Mitchell. The Third Province comprises the Dioceses of Pennsylvania, Bethlehem, Harrisburg, Erie, Pittsburgh, Delaware, Easton, Maryland, Washington, Virginia, Southern Virginia and West Virginia.

By the will of the late James H. M. Hayes, recently probated, among other bequests there is devised the sum of \$500 to the rector and wardens of St. Matthew's Church, Francisville, Philadelphia (Eighteenth Street and Girard Avenue), "by them to be devoted to the maintenance of the mixed class (male and female) for the study of the Scriptures and preparation of its members

for teaching in the Sunday-school of the above church." A former teacher of this class, thus endowed, writes, "This class has produced some of the best and most efficient teachers we have ever had in our school."

During the past summer a third edition of "The Annals of the Swedes on the Delaware," by the late Rev. John C. Clay, D.D., rector of Gloria Dei (Old Swedes') Church, has been published in Chicago, Ill. Copies may now be obtained here, at any time through Daniel S. German, sexton of Gloria Dei Church at \$1.00, for the benefit of the Missionary Fund of the parish.

Among those from our own diocese prominently participating in the Convention of the Brotherhood of St. Andrew held in Atlanta, Ga. (October 14-18), were the Rev. F. W. Tomkins, D.D., and Messrs. Edward H. Bonsall (president of the National Council) and Franklin S. Edmonds.

On the evening of Thursday, October 4th, in Trinity Church, Wilmington, Del., the Rev. Benjamin N. Bird, rector of the Church of the Messiah, Gwynedd, was married to Anne Warren Jackson, daughter of Mr. and Mrs. Oscar Jackson of Wilmington. The bride was given away by her father and was attended by her sister, Miss Eugenia Jackson, as maid of honor. The matron of honor was Mrs. Robert Wallace, of Philadelphia. Mrs. Gilbert, of Chester, served as bride's matron, while the bridesmaids were Miss Emily Bird and Miss Eleanor Dodge, of Belmont, Mass. Gibson Bird acted as best man, and the ushers were Dr. Jacob M. Bird, of Sandy Springs, Md.; the Rev. George Copeland, the Rev. Henry Painter and the Rev. Joseph P. Morris, of this city; the Rev. Nathaniel B. Groton, of Whitmarsh, and the Rev. Mr. Blickensderfer, of New York. The ceremony was performed by the Rev. Frederick M. Kirkus, assisted by the Rev. Francis M. Taitt, of Chester. A large reception followed at the home of the bride.

During the summer the Rev. W. N. Parker, missionary of the Epiphany, Sherwood (Fifty-seventh Street and Baltimore Avenue), has been bereaved by the loss of his mother (Bettie Newman Parker), who entered into life eternal on the 2d of August.

The attractive new Church of St. Simon the Cyrenian was dedicated on

(Continued on Page 71)

When "Sallie Wistar" Talks Philadelphia Listens

Few women ever knew the larger life of any great city as "Sallie Wistar" knows Philadelphia. Every prominent family, their ancestry and their matrimonial affiliations, every woman's organization, school policies and politics, uplift movements, the people who are back of things—all this is meat and drink to Sallie Wistar.

When anything happens in the day's news that gives occasion for salient comment or requires illumination, Sallie Wistar discusses it in her daily column in the PUBLIC LEDGER—much to the enjoyment of an ever widening circle of readers.

PUBLIC  LEDGER

*Two Cents—the Price of a
Good Newspaper*

J. E. CALDWELL & CO.

Designers and Makers of

CHURCH MEMORIALS

GOLD

Chalices, Patens, Ciboria, Pyxes

SILVER

Chalices, Patens
Ciboria
Flagons
Wafer Boxes
Pyxes, Cruets
Alms Basins
Baptismal Shells

BRASS

Altar Crosses
Lecterns, Vases
Font Ewers
Baptismal Bowls
Missal Stands
Candlesticks
Book Rests

Bronze Memorial Tablets

Special designs furnished when desired

902 CHESTNUT STREET
PHILADELPHIA

The Real Estate Trust Company

OF PHILADELPHIA

Southeast Cor. Broad and Chestnut Streets

Interest allowed on Deposits subject to
check at sight

Takes charge of real estate, collects and
remits incomes

Loans money on First Mortgage on im-
proved real estate, and on Stock Ex-
change collaterals at best rates

Acts as Executor, Administrator, Trus-
tee, Committee, Assignee, etc.

Safe Deposit Vaults. Safes \$5.00 per
annum and upward

GEORGE H. EARLE, Jr., President

S. F. HOUSTON, Vice-President

WILLIAM R. PHILLER, Sec'y

EDWARD S. BUCKLEY, Jr., Treas.

J. A. MCCARTHY, Trust Officer

The best place for Rest, Recreation
or Recuperation at this
Season is

ATLANTIC CITY and CHALFONTE

Is especially well equipped to supply
the wants of those who
come to secure them.

Write for Illustrated Folder and Rates to

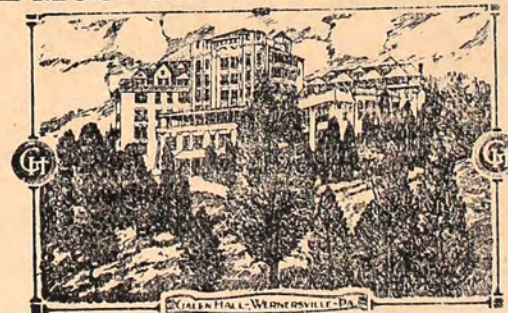
The Leeds Company

ALWAYS OPEN

ON THE BEACH

GALEN HALL

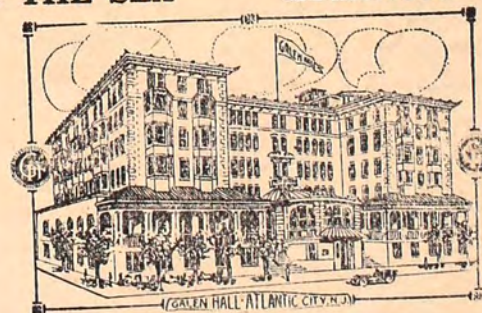
IN THE MOUNTAINS WERNERSVILLE, PA.



A FIRST-CLASS HOTEL WITH BEAUTIFUL APPOINTMENTS
Fine Table and Baths for Pleasure or Health, Resident Physician, Golf,
Tennis and Horseback Riding.

BY THE SEA

ATLANTIC CITY



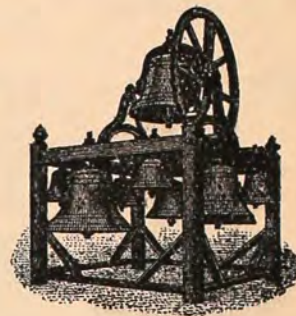
HOTEL AND SANATORIUM

With Superior Table and Service. Baths for Pleasure or Health

OFFICE & FOUNDRIES
HOLLIDAY & CENTRE STS.



ESTABLISHED
1856.



Baltimore, Md., U.S.A.



CHURCH VESTMENTS

Embroideries, Silks, Cloths, Fringes
CLERICAL SUITS
HATS, RABATS, COLLARS

COX SONS & VINING

72 Madison Avenue New York

THE D'ASCENZO STUDIOS

1608 Ludlow Street Philadelphia 7 East 42d Street New York City

Memorial Windows Mural Decorations
Tablets and Furnishings

SAMUEL L. BATES OLIVER B. CULLEY

BATES & CULLEY

CHURCH ORGAN BUILDERS

Careful and Prompt Attention to
TUNING AND REPAIRING

1827 S. 11th St. Philadelphia, Pa.
BELL PHONE

JOSEPH DE STEFANO
Clerical Tailor and Importer



CASSOCKS
SURPLICES
STOLES GOWNS
HOODS

Anything Clerical

Specialty in Bishop Robes

Bell Telephone, Walnut 21-76

1040 Pine St., Philadelphia, Pa.

(Continued from page 69)

October 18th at Twenty-second and Reed Streets, with fitting ceremonies. The edifice is dedicated for the use of the Negroes of the southwestern part of the city, and will be the finest mission church of the Diocese of Pennsylvania devoted to the use of the colored people. The church is a mission of the Church of the Holy Apostles, Twenty-first and Christian Streets, and the new edifice is another memorial to the generosity of the Thomas family. Much of the money contributed for the building was given by the family, and Mrs. Thomas has given the beautifully carved wooden altar in memory of her husband. The church is a fine example of English Gothic architecture, and the exterior and interior are of brick. Molded brick is used on the outside and they are set in cement, which adds much to the attractiveness of the structure. The interior is designed with side aisles. The cost of the church was about \$25,000. The Rev. John R. Logan has been vicar since 1905.

The last Sunday evening of September closed twelve faithful years of service by Eugene Klee as choirmaster, and a twenty years' period for John Pommer, Jr., organist, at the George South Memorial Church of the Advocate. The work of the choir under Mr. Klee has established an enviable reputation. His training of the Juenger Maennerchor, which took the Kaiser prize, has made his name widely known among musicians. On the following Tuesday evening Mr. Klee gave the male members of the choir a farewell party at his residence, 6013 Chestnut Street. Upon that occasion Mr. Klee made known his intention of establishing

CHURCH ART
in
**Memorials and
Furnishings**

All questions answered
Illustrated Data and Photographs on request

J. & R. LAMB
Studios, 23, 25, 27 Sixth Ave., NEW YORK

O. LUETKE'S ART WORKS
Established 1886

Church Furnishings
In METAL, WOOD, MARBLE, Etc.

328-332 Seventh Avenue NEW YORK

**MR. GORHAM'S
REMOVAL NOTICE**

I have pleasure in announcing the removal of my business to a new and commodious store at 11 West 45th Street, near Fifth Avenue.

EDWIN S. GORHAM
Publisher and Bookseller, New York
September 10, 1914

No better assortment of

BOOKS

Church and Miscellaneous
anywhere than at

**JACOBS' BOOK
STORE**

1210 Walnut Street
Philadelphia

Write for our Catalogue of Church and
Sunday School Supplies

Make Use of our Stationery Department

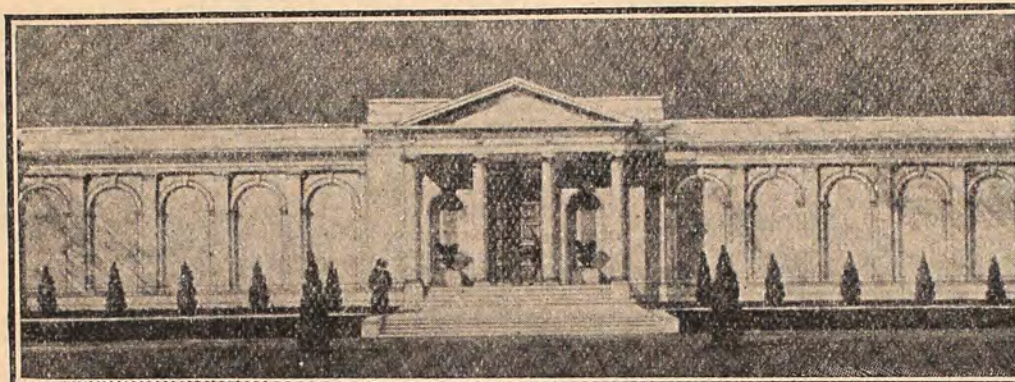
Endowed Community Mausoleum

PERMANENT
SANITARY
INEXPENSIVE

Individual Crypts
Family Sections

Costs no more than
Grave Burial

Phone { Filbert 2342
Race 905



For information address

PAUL MACKEY, 717 Heed Building, Philadelphia

Booklet

"ANCIENT AND
MODERN
TOMBS"

Mailed on request

INVESTIGATE

Get the Apollo and Family Brands

of pure food from your grocer.

HALPEN, GREEN & CO., Philadelphia

REMEMBER

Tartan Brands

when ordering your groceries

Teas, Coffee, Canned Goods

ALFRED LOWRY & BRO.

Philadelphia

Holmesburg Granite

Face Ashlar and Dressed Stone for
Building Work
Quarries, 35th Ward, P. R. R. Siding, Phila.

HOLMESBURG GRANITE CO.

112 North Broad Street, Phila.



LACEY'S SHAMPOO

An Excellent Dandruff
Remedy. Will make the
Hair Soft, Lustrous and
Fluffy.

For Sale by all Druggists
or sent Postpaid for 25c

AGENTS WANTED
A Good Proposition

Ask your Druggist for
Sample or Send Us
His Name

CHARLES W. LACEY
317 N. 10th St., Camden, N. J.

the "Advocate Male Chorus" for the performance of the best choral music for male voices. Former pupils and members of choruses directed by Mr. Klee were most cordially invited to attend the first meeting, Tuesday evening, October 6th, at 8 o'clock, at 1714 Chestnut Street.

For some months past Holy Trinity Church (Nineteenth and Walnut Streets) has been closed, all the services being held in the parish house. With the reopening of the church in the fall the important and beautiful character of the repairs and alterations can be seen at a glance. The most striking is the complete change of "color scheme," the former dark and somewhat sombre tones have been replaced by light and delicate shades, making the interior of the church very much brighter and if one may dare say so a bit more cheerful too. Modern electroliers of a very artistic design replace the old familiar gas fixtures and the aisles have been laid in handsome red tiles. Some elaborate frescoing and decorations in gold and colors add effectiveness to the whole.

In a measure reorganized and with a new set of officers, the "Church Congress" announces its annual meeting at New Haven, Conn., with sessions from November 3d to November 6th. The program is an exceedingly inviting one dealing with "live topics." We note therein the names of several from our own diocese as speakers or readers, viz., the Rev. Edward M. Frank, "The Church and the Immigrants;" Dean Groton, "The Permanent Elements in Christian-

Your home deserves
Your pocketbook demands

TRADE MARK **NICE** REG. U.S.A.

VARNISHES FILLERS
PAINTS STAINS

EUGENE E. NICE

Manufacturer

272-274 South Second Street

201-3-5-7 Spruce Street

PHILADELPHIA



A Wall Safe for Home
or Apartment

Solidly built in old or new wall
Easily concealed by picture

Fire and Thief Protection

\$14.00 and up

J. B. SPRUANCE
9 S. 18th St., Philadelphia

R. R. Bringham & Co.

38 North Eleventh Street

Philadelphia

Both Phones

ity;" Francis A. Lewis, Esq., "The Relation of the Clergy to the Public Life of the Community;" the Rev. Dr. Currie, "Christianity and War."

Bishop Rhinelander, and his family returned from abroad on Saturday, October 10th. Their summer was spent mostly in a quiet village in Devonshire, England, and "beyond rest and refreshment," the Bishop reports, "uneventful." The visit to the Continent planned for this fall with the deputation of the Commission on "Faith and Order" of course was out of the question. His first Sunday at home was a busy one. In the morning he went to St. James', Perkiomen. In the evening he occupied the pulpit of St. Barnabas' Church (Sixty-fourth Street and Haverford Avenue), where a congregation which crowded the church, listened with interest to his glowing eulogy of their late pastor, the Rev. William Smythe. By an odd coincidence it was in this same church that the Bishop held his last service before sailing for England in June last.

The treasury of the Board of Missions closed on August 31st with an indicated deficit for the year amounting to \$57,000. This sounds depressing, but it should be remembered that the appropriations for the year were \$84,000 greater than those of the year preceding, and that legacies available toward paying appropriations fell off in amount about \$20,000. Therefore, as a matter of fact, the gifts of the living in the Church were \$47,000 in excess of last year. This,

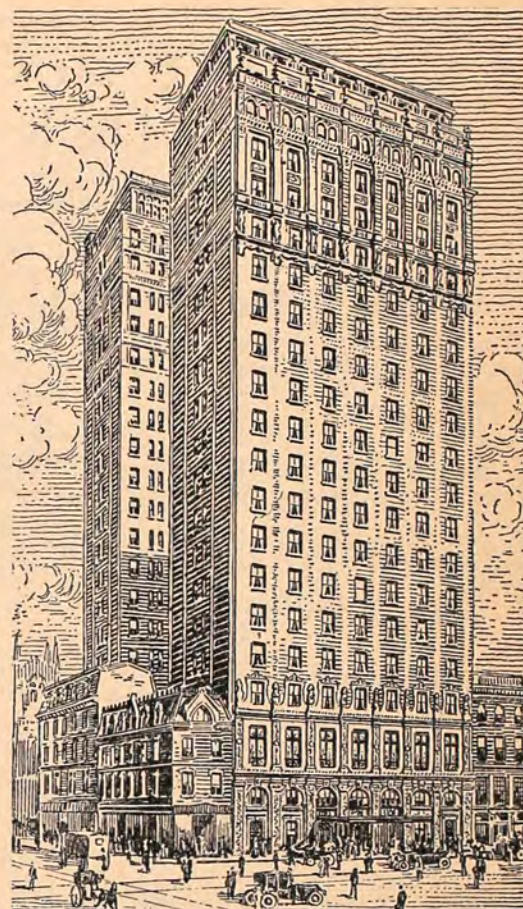
in a year of financial depression, which closed with a month of European war, is a record which shows that the Church has not given way to discouragement or panic, and justifies the expectation that she will continue bravely to carry on her missionary work.

The Corporation of the Church of the Resurrection (Broad and Tioga Streets) has recently purchased the lot adjoining their present property on North Broad Street for a consideration of \$6,000. Possession is to be given next spring when the lease of the present occupant expires. The dwelling house on the newly acquired property will be used as a rectory, while the one now so occupied will be torn down to make room for a much-needed addition to the parish house which it is hoped may be built in the near future. The Rev. J. O. McIlhenny is the rector.

GIRLS' FRIENDLY SOCIETY

The first diocesan work engaged in by the branches is contributing to the work of the Red Cross Society in Europe. An earnest appeal for gifts of money has been sent out to the branches all over the United States, by the general president, G. F. S. A., and Pennsylvania Diocese is giving a generous response. Many of the members are also making garments and knitting stockings and mufflers.

The Germantown and Chestnut Hill district will hold the first of the Neighborhood Conferences on October 27th, at Christ Church, Germantown.



THE HOTEL ADELPHIA

Offers Every Convenience
Known to a Modern Hotel

MODERATE PRICES

400 Rooms

400 Baths

"Dine at the Adelphia"

Chestnut Street at Thirteenth

THE WALTER WALTER'S PARK Pennsylvania

The leading Health Resort of Wernersville, Pa.

Unusually located for

Winter Resort Purposes

ALL MODERN CONVENIENCES

Heated by steam. Lighted by electricity. Rooms with private bath.
Catalogue and circulars free.

Address as above, ROBERT WALTER, M.D.

GOFFERING
PINKING



Buttons Covered

HEMSTITCHING AND DRESS PLEATING

BENJ. B. LEWIS

1535 Chestnut Street

Take Elevator



WILKINSON BROS. & CO.
Incorporated

PAPER OF EVERY DESCRIPTION

30-34 South Sixth Street
Philadelphia

J. C. BOGAN

Investments

Yielding 6% and over

660 Drexel Building Phila.

CHOICE BOOKS FROM THE WINSTON LIST

French Canada and the St. Lawrence

By J. CASTELL HOPKINS, F.S.S.

Historical, picturesque, descriptive. The latest volume in our beautiful photogravure series, circular of which will be sent free on request. Cloth, gilt top. 25 photogravure illustrations. \$3.00.

Hunting in the Arctic and Alaska

By E. MARSHALL SCULL

A fascinating account of an adventurous big game hunt in a wild, little-frequented region. 136 illustrations and 11 new maps. \$2.50 net.

From the Congo to the Niger and the Nile

By ADOLPH FRIEDRICH

The description of one of the most remarkable African expeditions in point of results. 2 vols. Cloth. 514 illustrations. \$9.00 net.

Italy in North Africa

By W. K. McCLURE

A full and fair account of Italy's war for a desert. Mr. McClure is an observer and writer of exceptional experience and ability. Cloth. Illustrated. \$2.50 net.

Napoleon in Exile at Elba

By NORWOOD YOUNG

Throws much new light on the Elba episode, and reveals the man unencumbered by the weight of the empire. Cloth. 51 valuable illustrations. \$5.00 net.

Lorna Doone

Illustrated by GORDON BROWNE

An edition de luxe, with 13 full-color plates and 61 pen and ink drawings. Richly bound. Cloth. Boxed. \$2.00 net.

The Story of Edinburgh Castle

By LOUIS WEIRTER, R.B.A.

A romantic story of this historic show-place of Scotland. 24 colored drawings by the author and Monro S. Orr. 9 x 12½ inches. Extra cloth. \$5.00 net.

The Nations of Europe

By CHARLES MORRIS

The illuminating story of the long train of complicated events which have culminated in the greatest war in history. Cloth. Illustrated. \$1.50.

Table Decorations and Delicacies

By "HESTER PRICE" (Mrs. John D. Follett)

A wide variety of ideas for table decoration, fully illustrated, and of unusual methods of serving tasteful dishes. Cloth. 96 illustrations. \$2.00 net.

Notable Women in History

By WILLIS J. ABBOT

Intimate sketches of women who in many periods and occupations have put their imprint on the world's history. Cloth, gilt top. Illustrated. \$2.40.

Any of these books can be obtained from any bookseller, or they will be mailed on receipt of price. Send for our FREE CATALOGUE.

Publishers THE JOHN C. WINSTON COMPANY Philadelphia

The Most Beautiful Gift Book of the Season

The Jackdaw of Rheims

The Famous Legend by Thomas Ingoldsby

With Magnificent Illustrations by Charles Folkard

Every one among the countless thousands who have read "The Jackdaw of Rheims" has been bewitched by its whimsicality of idea and rhyme, in which it has hardly a rival. Infected by the spirit of fun that pervades the immortal legend, Charles Folkard has illuminated this exquisite edition with page decorations and illustrations in full color that give it a richness of atmosphere quite beyond the limits of ordinary book-making. The twelve large colored plates, with their clever studies in facial expression, have the substance of real artistic beauty, while the many incidental drawings very aptly reinforce the humor of the verses.

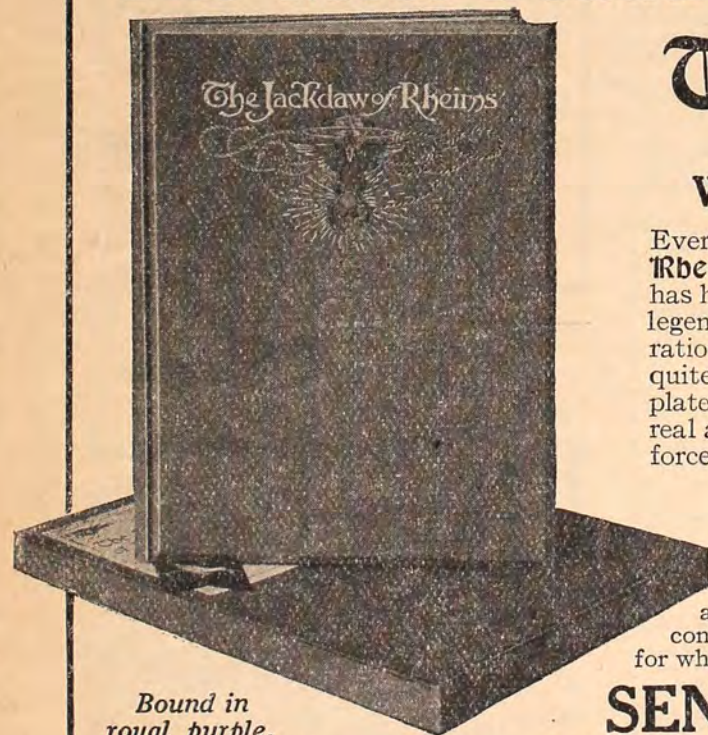
Appropriate Both for Children and Grown Folks

This de luxe edition of "The Jackdaw of Rheims" will appeal irresistibly to all admirers of classical legendary literature. It is a gift of rare distinction for anyone with an appreciation of the beautiful in books, both because of its contents and its artistic make-up. It is just the gift for one for whom you have difficulty in choosing within your means.

SENT FREE All Charges Prepaid For Examination

That you may fully appreciate the excellence of this volume, fill in and mail the attached coupon and we will forward it, all charges prepaid, for your examination. If it does not completely satisfy you, return it at our expense. Otherwise simply remit the price, \$3.00.

Publishers THE JOHN C. WINSTON CO. Philadelphia



Bound in royal purple, stamped in gold, with silk marker. Size, 10½ x 13½ inches. Handsomely bound.

The John C. Winston Co., 1036-1016 Arch Street, Philadelphia, Pa.
Please send me all charges prepaid "The Jackdaw of Rheims" illustrated by Charles Folkard. I will return it or remit the price, \$3.00, within five days.
Name.....
Address.....
C.N. 11-14

FOR GOOD COAL CLEAN WOOD

❖ ❖ ❖ ORDER FROM ❖ ❖ ❖
J. W. Mathers & Sons
S. W. Cor. 10th & Washington Ave.
52d below Baltimore Ave. ❖ ❖
ESTABLISHED 57 YEARS

Robert Shoemaker & Co.
Importers and Wholesale Druggists
Manufacturers of
PHARMACEUTICAL PREPARATIONS
DRUG MILLERS
IMPORTERS OF LUCCA CREAM OLIVE OIL
N. E. Corner 4th and Race Streets
ESTABLISHED 1837 PHILADELPHIA

FRANK P. MARTIN
CONVEYANCER
Rooms 724-5 STEPHEN GIRARD BLDG.
21 South 12th Street
MONEY LOANED TO HEIRS OF
UNSETTLED ESTATES
INTERESTS IN ESTATES BOUGHT
FOR SALE—CHOICE INVESTMENTS
BEARING 6 PER CENT INTEREST

JOHN DORFNER & SON
CLEANERS & DYERS of QUALITY
REMEMBER THE ADDRESS
516 RACE STREET

Bell Phone, Market 2203
Keystone Phone, Main 3639

Both Phones **RATE REDUCERS**
Beidler & Bookmyer
INSURANCE
424 WALNUT ST., PHILADELPHIA

Special Rates for Automobile Insurance

ORGAN FOR SALE

A portable Estey Phonorium, pipe organ, Philharmonic system, two banks, seventeen stops, thirty pedals, hand pumped. Suitable for a Sunday-school or small church. Can be seen or applied for at the Church of St. Asaph, Bala, Pa.

OFFICIAL ACTS OF THE BISHOPS

POSTULANTS ADMITTED
Peter Alexander Edwards.
William Frederick Miller, Jr.
Frederick Biddle Halsey.

CANDIDATES ADMITTED
Giovanni Arturo Scarinci.
J. Wesley Twelves.
Joseph Ordovonz Pienionzek.
Willis E. Seiders.

CLERGY RECEIVED
The Rev. George Herbert Toop, from New York.
The Rev. Benjamin Stewart Bert, from Milwaukee.
The Rev. Sidney Atmore Caine, from New York.
The Rev. Harwick Arthur Lollis, from Harrisburg.
The Rev. Charles Edward Eder, from New Jersey.
The Rev. John Henry Chapman, from Connecticut.

CLERGY TRANSFERRED
The Rev. Edward H. Earle, to Texas.
The Rev. Thomas W. Bennett (Deacon), to Montana.
The Rev. Joseph Russell Peckham, to Chicago.
The Rev. Robert B. W. Hutt (Deacon), to Wyoming.
The Rev. Oliver W. De Venish, to Maryland.

DEACONS LICENSED TO PREACH
The Rev. Joseph A. Stewart.
The Rev. Caleb Cresson, Jr.
The Rev. William H. Boswell.
The Rev. Thomas W. Bennett.
The Rev. William La Rue Witmer.

CLERGY LICENSED TO OFFICIATE
The Rev. John G. Currier.
The Rev. J. J. Rowan Spong.
The Rev. John M. S. McDonald.

Grace Church, Mt. Airy (Rev. Thomas S. Cline, rector), is to celebrate its Dedication Festival and the twenty-fifth anniversary of the building of the present church during the Octave of All Saints (November 1st to 8th). Elaborate preparations have been made for a fit observance of this anniversary, both Sundays and week days. The program issued features, on successive days, religious education, business, social service, men's work, G. F. S., etc. Among those who will participate we note the names of Bishop Rhinelander, Dr. Lester Bradner, Rev. Jas. H. Lamb, D.D.

John Barber MASTER CRAFTSMAN AND ARTISAN IN ECCLESIASTICAL WOODWORK

Maker of *Choir Stalls*, Cathedral, St. John the Divine, New York. *Rood Screens* in the following: St. Luke's Church, Germantown; St. Thomas' Church, Whitemarsh; Church of the Good Shepherd, Rosemont; Church St. Asaph, Bala. *Pulpit*, Holy Trinity Church, Philadelphia. *Chapel Furniture and Organ Case*, St. Mark's Church, Philadelphia.
218-20 Chancellor St. Philadelphia, Pa.

Bartlett Tours Company

Agents for

All Steamship Lines

Directors of Attractive

Escorted Foreign Tours

and

CRUISES

BOOKINGS FOR EUROPE

FOREIGN HOTEL AND
RAILROAD INFORMATION

BARTLETT TOURS COMPANY

"Travel Free from Care"

209 South Thirteenth Street, Philadelphia

Use a BACKUS Gas Heater



as an auxiliary for that cold room or corner where regular heat doesn't reach.

LITTLE GAS MUCH HEAT NO FLUE

Put it where needed

Repairs and asbestos renewed

J. B. SPRUANCE

9 S. 18th St., Philadelphia, Pa.

FRANCIS F. BLACK

ESTABLISHED 1848

TELEPHONE CONNECTION

Over Seventy Years' Experience in Good Painting

F. A. BLACK & SON

Painting and Decorating

620 South Washington Square
Philadelphia

SEND ALL APPLICANTS FOR AID TO

The Philadelphia Protestant Episcopal City Mission

225 SOUTH THIRD STREET

WE CAN HELP YOU THROUGH OUR

1. Home for Consumptives
2. Home Department for Consumptives
3. Employment Bureau
4. Old St. Paul's Club for Inebriates
5. Prisoners' Aid Society
6. Charity and Sick Diet Department
7. James C. Smith Memorial Home for Convalescent Women
8. Immigration Department
9. Summer Outing Work
10. Missionary Department

Rev. Herman L. Duhring, D.D., Supt.

Rev. H. Cresson McHenry, Asst. Supt.

BOTH PHONES

Keystone, Main 903

Bell, Lombard 2223

To the Thoughtful and Considerate

Thousands of men in the city of Philadelphia are homeless and friendless. Sin and vice have brought most of them to this condition. Some of them are educated, well-bred men. You can turn them away. You can scold them. Yes, you can give them a push, and hurry them down the hill of life. You cannot take them into your home. You should not give them money. But you can help support the

Whosoever Gospel Mission and Rescue Home of Germantown

which extends a welcome hand to the sinful and fallen man, saying, "We are glad to see you. We want to help you. We want to lift you up. Come in. Here is some warm food for your stomach, some cast-off clothing for your back, some half-worn shoes for your feet, some work for your hands, and above all, the bread of life and the robe of righteousness for your soul."

Will you not, during the Winter season, help us in this honest effort to do something for the out-cast and wanderer? Cast-off clothing, groceries, provisions, etc., may be sent to J. R. McIntyre, Superintendent of the Home, East Chelton Avenue, Germantown, Philadelphia. Contributions of money to M. H. Harrington, Treasurer, 112 West Upsal Street, Germantown, or to the President. We invite you to visit the Home, or we will send you upon application, a booklet describing in full our work.

WM. H. SCOTT, President.
School Lane, Germantown

The Sheltering Arms

OF THE
Protestant Episcopal Church

717 FRANKLIN STREET

This institution will care for, in extremity, any mother with a young child—whether a young girl who has gone astray through temptation or neglect, or a deserted wife. It also receives motherless babies or foundlings.

Donation Day November 24th

J. C. BOGAN, Treasurer
660 Drexel Building, Philadelphia

Home of the Merciful Saviour for Crippled Children

4400 Baltimore Avenue
Philadelphia

Incorporated 1882

The First Institution of its Kind in this Country,
now Thirty-one Years Old

The Home takes homeless, destitute, crippled children from any country, state or city, without board or entrance fee. It is a Mission to the extreme poor. Its motto, "In His Name."

Many of its children are those discharged from hospitals who receive the best surgical, medical and religious care. The training is according to the trend of the child's mind, and many improve to such an extent after years in the Home, that they go out self-supporting men and women. It is the prolonged stay and the careful training and nurture which makes this possible.

Trades are given when physical condition permits.

The support is by Voluntary Offerings.

A bed can be endowed and named in perpetuity for \$5,000.

A yearly bed can be supported and named at \$200 per annum.

Houses can be built and endowed for various sums of money.

Anyone wishing to aid in the work, address

MRS. ROBERT F. INNES
Haverford Court, Haverford, Pa.

THE HOME MISSIONARY SOCIETY of the City of Philadelphia

533 Arch Street

Phone, Market 3210

Organized 1835

Chartered 1845

For the Spread of the Gospel.

For the Relief of the Poor.

For the Care and Upbringing of the Needy Child.

Non-Sectarian—An Auxiliary to all the Churches.

Sustained by the Charitable.

Money, clothing and all material for the relief of the poor are earnestly solicited. Annual report on request.

Rev. W. Arthur Warner, Supt.

Provident Life and Urust Co., Treas.

The Galilee Mission

(Incorporated)

Under the Auspices of the Episcopal Church.

823 Vine Street, Philadelphia.

The Galilee is a Rescue Mission for men, situated in one of the most densely populated districts of Philadelphia and surrounded by a class who are demoralized by sin and rarely ever go to Church. The object of the Mission is to "Bring men to Christ!" As a means of fulfilling this purpose a religious service is held every evening in the Chapel throughout the year. Many have been redeemed from a terrible life of sin and brought into a new life of forgiveness and love. Quite a number have been brought to Confirmation and are members of various parishes in the city. Every opportunity is given to assist men to lead a better life; good meals are served in the dining room for FIVE CENTS, beds are provided in four large well-lighted well-ventilated dormitories, with the use of shower baths, at TEN CENTS a night, the ONE HUNDRED AND SIXTY-EIGHT BEDS being occupied nearly every night. Men who sleep at the Mission are supplied with a fine, well-ventilated Reading Room, where papers, magazines and many good books are constantly kept on hand, and a well-equipped laundry and bath for FIVE CENTS, other men being charged TEN CENTS. In order to help men to help themselves there is an Industrial Department where they can earn their meals and lodgings. The last report just issued for 1913 contains the following figures and items, from which may be gathered some idea of the character and extent of the work.

Chapel attendance.....	69,279
Meals served.....	90,536
Beds rented.....	56,385
Men using Reading Room.....	22,000
Free Baths.....	13,147
Men working in Industrial Department....	6,272

TWELVE MEN ARE PREPARING FOR THE MINISTRY IN A LITTLE OVER FOUR YEARS, AND A NUMBER OF OTHERS HAVE DEVOTED THEIR LIVES TO RELIGIOUS WORK OF SOME KIND.

BOARD OF DIRECTORS

Rt. Rev. Philip M. Rhinelander, D.D., *ex-officio*
Rev. Llewellyn N. Caley, President
Mr. J. Clifton Buck, Vice-President
Mr. Edmund B. McCarthy, Secretary
Mr. Edward H. Bonsall, Treasurer
Rt. Rev. Thomas J. Garland, D.D.
Rev. Herman L. Duhring, D.D.
Rev. Floyd W. Tomkins, S.T.D.
Rev. Charles C. Pierce, D.D.
Rev. Louis C. Washburn, D.D.
Mr. John E. Baird
Mr. Franklin W. O'lier
Mr. William Waterall
Rev. J. J. D. Hall, Superintendent
George W. Wilkins, Assistant-Superintendent.
Bell Phone, Filbert 2686

FORM OF BEQUEST

I GIVE AND BEQUEATH TO THE GALILEE MISSION of the Protestant Episcopal Church in the Diocese of Pennsylvania ——— dollars.

Sanitarium Association of Philadelphia

(FOR CHILDREN)

Located at Red Bank, N. J., six miles below the
City, on the Delaware River

Instituted August 6, 1877

Incorporated April 23, 1879

SUPPORTED BY VOLUNTARY
CONTRIBUTIONS

MONEY NEEDED FOR CURRENT EXPENSES

The Sanitarium is for the purpose of providing an accessible open-air resort where hundreds of sick children, who might otherwise perish for want of such advantages, can go daily and be under the care of medical attendants. For those who are compelled to remain in the city during the heated term, who through poverty are confined in unsanitary homes, unable to breathe fresh country air or improve their unhealthy surroundings, the Sanitarium is intended.

The steamers make hourly trips during the season. In its thirty-eight years' work it has cared for 3,554,259 children and caretakers, and for the past season (1913), 98,305.

OFFICERS

President.—George D. McCreary, Market Street National Bank.

Vice-President.—John F. Combs, Union League.

Secretary.—Dr. Harry E. Wiley, 1440 South Broad Street.

Treasurer.—Wm. S. J. Wetherill, 119 South Fourth Street.

Legal title to be used in making bequests,
"Sanitarium Association of Philadelphia."

Won't You Assist Us in Protecting the Dumb Creation?

¶ A membership in our Society would make an appropriate gift and add to our moral and financial support.

¶ We are endeavoring to protect those that cannot help themselves.

¶ Report all cases of cruelty to animals to this Society for prompt attention. Complainant's name never mentioned.

¶ Our offices can be reached at all hours.

¶ Let us mail you copy of "Eulogy on the Dog," also "Horse's Prayer." No charge.

¶ We claim your encouragement, assistance and sympathy.

The Pennsylvania Society for the Prevention of Cruelty to Animals

1627 Chestnut Street

Evangelical Education Society

of the

Protestant Episcopal Church

OFFICE

The Church House

Room 12

Twelfth and Walnut Streets
Philadelphia

SCHOLARSHIPS

Resolved, That in granting aid, preference shall be given to Candidates for Holy Orders who possess *full literary qualifications*, and who are *worthy on account of Christian character, high scholarship, vigorous health, and natural energy and force*.

We give our contributors the *choice of agency* in the great work of preaching the Gospel. They may do either by the *living voice* or the *printed page*.

Officers of the Society

BOARD OF MANAGERS

President

WILLIAM S. HARVEY

Active Vice-President

RT. REV. THOMAS J. GARLAND, D.D.

General Secretary

REV. S. LORD GILBERSON, A.M.

Treasurer

ALFRED LEE, Esq.

ONE YEAR

Rev. W. S. Baer, New York
Rev. Alfred Elwyn, Philadelphia
Rev. J. B. Falkner, D.D., Philadelphia
Rev. C. Campbell Walker, New York
Rev. R. Marshall Harrison, D.D., Los Gatos, Cal.
Allen Childs, Philadelphia
Howard Sheppard, Philadelphia
Harold Goodwin, Esq., Philadelphia

TWO YEARS

Rev. Thomas Duncan, D.D., Washington, D. C.
Rev. Carl E. Grammar, D.D., Philadelphia
Rev. Wm. M. Groton, D.D., Philadelphia
Rev. H. Richard Harris, D.D., Philadelphia
Rev. J. DeWolf Perry, D.D.
Charles H. Clarke, Philadelphia
W. M. Coates, Philadelphia
George H. Yarrow, Philadelphia

THREE YEARS

Rev. Llewellyn N. Caley, B.D., Philadelphia
Rev. Simeon C. Hill, Philadelphia
Rev. Robert Johnston, Philadelphia
Rev. Floyd W. Tomkins, S.T.D., Philadelphia
T. Turley Allen, Philadelphia
Theodore H. Morris, Philadelphia
Ralph H. North, Philadelphia
James Hay, Philadelphia

The Children's Aid Society of Pennsylvania

depends in large part for the support of its work upon private contributions. It does for homeless and neglected children what you would like to do if you had the time and opportunity.

¶ The Society helps children who are in trouble without restriction as to race, creed or color, providing for them with due regard to their religious faith.

¶ It places children in good private families—usually in the country—with or without payment of board, according to circumstances.

¶ It selects foster homes by a most careful process of investigation carried on by skilled agents through personal visits.

¶ It supervises children after placement by frequent visits by agents, by pastors' and school teachers' reports, correspondence and local committees.

¶ It now has over 2100 children in its care. For almost 900 of these children the Society pays board in carefully selected families in the country.

¶ Any one willing to consider taking a friendless child into their family is urged to write for further particulars.

¶ Checks payable to the Society will be promptly acknowledged and used for this child-saving work. Requests are solicited.

Main Office 419 South Fifteenth Street Philadelphia

BARING 345

PATRONS' MATERIAL USED

The Corner Shop MILLINERY

112 SOUTH FORTIETH STREET
CORNER SANSOM STREET
PHILADELPHIA

WM. C. MELLISOP, JR., PROP.

Chestnut Hill Academy

A CHURCH SCHOOL FOR
BOYS IN THE COUNTRY

30 minutes from Broad Street Station, Philadelphia.

Board of Directors

RT. REV. PHILIP M. RHINELANDER, President	
SAMUEL F. HOUSTON, Vice-President	
GEORGE WOODWARD, M.D., Sec'y and Treas.	
James M. Beck	J. Levering Jones
Walton Clark	James R. Sheffield
Edgar Dudley Faries	H. Gordon McCouch
Randal Morgan	Howard A. Kelly, M.D.
Francis I. Gowen	Francis D. Lewis
Jacob S. Disston	Gifford Pinchot

In 1910, 20 out of class 23 entered
college without conditions

JAMES L. PATTERSON, Head Master, Chestnut Hill, Pa.

THE EPISCOPAL ACADEMY

Locust and Juniper Streets
Philadelphia

A high class School for boys. Its graduates enter directly, and with marked success, any of the Universities and Technical Schools of the country

A primary School Building for little boys was erected in 1909.

A Gymnasium and Play Grounds are attached to the spacious buildings, and exclusive Athletic Grounds are enjoyed in the suburbs.

For Registers apply to

DR. WILLIAM H. KLAPP

Head Master

St. Luke's School

Wayne - Pennsylvania

The School was founded at Fox Chase in 1863 as "Ury House School." It was removed by the present Headmaster to Bustleton in 1884 and renamed "St. Luke's School." In 1902 thirty acres were purchased near Wayne for its permanent home.



The Presbyterian Book Store

Witherspoon Building Juniper and Walnut Streets

Our large and attractive display includes a stock of juvenile, gift and religious books. All the newest and best fiction; in fact,

The Choicest Works in Every Department of Literature

OUR SERVICE—Prompt attention to your every want, by interested and intelligent sales people. An efficient mail and telephone order department. We invite your correspondence, or call Filbert 29-23.

Our Sunday-School and Church Supply Department

invites inquiries regarding supplies of all kinds from Cradle Roll cards to complete furniture for the church. Supplies for all special days of the year. Tell us in what department you are interested and let us serve you.

LET THIS BE YOUR BASE OF SUPPLIES

A PLAN FOR DAILY BIBLE READING AND STUDY

THROUGH THE BIBLE DAY BY DAY

With Expositions by
Rev. F. B. Meyer, of London

READY

Vol. I. GENESIS—JOSHUA

BOUND IN DARK BLUE CLOTH; FLEXIBLE;
TITLES STAMPED IN GOLD ON SIDE AND BACK

50 cents net, or 58 cents delivered

Other volumes in preparation

Designed to bring out clearly the spiritual truths and teachings of every portion of the Bible, and to give them a personal application to every reader or student.

GEMS OF CHRISTMAS SONG

Choice Christmas Carols and Hymns. The kind that age makes sweeter and will always be sought for. Sunday-school superintendents, music committees, choir directors, and all who love the thrill of *real* Christmas music, should have this much-needed book. Bound in heavy paper cover. Single copy, by mail, 15 cents. \$12.50 per 100, by express, not prepaid.

American Sunday-School Union
1816 Chestnut Street, Philadelphia

Capital
\$2,000,000

Surplus
\$4,000,000

THE LAND TITLE AND TRUST CO.

Broad and Chestnut

Philadelphia

President
WILLIAM R. NICHOLSON

Vice-President
RICHARD M. HARTLEY

2d Vice-President
EDWARD H. BONSALE

Treasurer
LEWIS P. GEIGER, Jr.

Secretary
LOUIS A. DAVIS

Jayne's Expectorant

THIS valuable remedy for coughs and colds has been sold very generally throughout the world for nearly one hundred years. It is believed that no similar remedy has been used so widely or for so long a period, and that none has given more universal satisfaction.

It can be purchased at any druggist's, either in liquid or tablet form.

LEARN TO SAVE

ONE DOLLAR

will open an account with

The Western Saving Fund Society of Philadelphia

Tenth and Walnut Streets

(Incorporated February 8, 1847)

Interest, $3\frac{65}{100}$ Per Cent.

Banking by Mail is a feature of
this Society

Booklet on request

Assets	Deposits
Over \$37,000,000.00	Over \$34,000,000.00
Open Accounts, Over 63,000	

GLORIA IN EXCELSIS

A Christmas Carol Service for Sunday Schools

BY
CALEB SIMPER

Price 5c. 55c Dozen. \$4.35 the Hundred. Carrying
Charges Paid. 1 Copy FREE (sample) to any in-
terested Superintendent or Minister.

HALL-MACK CO., 1018-1020 Arch Street, Phila., Pa.
F. E. Hathaway, West'n Agt., 425 S. Wab'h Av, Chicago

Church Calendar 1915

of the Protestant Episcopal Church

The Prayer Book Papers Joint Committee call attention to their New Calendar for 1915, even more instructive and attractive than the 1914 Calendar. Only a limited number printed; price 50 cents each or \$5.00 per dozen, postage prepaid. Send your orders in promptly to Rooms 1203-1206, No. 82 Wall Street, New York City.

FIRST MORTGAGE BONDS

of well-established

Pennsylvania Public Utility Companies

Free of Pennsylvania State Tax

Descriptive circulars on request

HARPER & TURNER

Members Philadelphia Stock Exchange

INVESTMENT BANKERS

STOCK EXCHANGE BUILDING

PHILADELPHIA

WM. A. READ & Co.

Members of the Philadelphia, New
York, Chicago and Boston
Stock Exchanges

Investment Bonds

204-209 MORRIS BUILDING
Philadelphia

New York

Boston

London

Chicago

CAPITAL \$1,000,000.00 SURPLUS \$1,250,000.00

The Commonwealth Title Insurance and Trust Co.

Chestnut and Twelfth Streets

PHILADELPHIA

PAYS INTEREST ON DAILY BALANCES

INSURES TITLES TO REAL ESTATE

RENTS SAFE DEPOSIT BOXES \$3 TO \$100

TAKES ENTIRE CHARGE OF REAL ESTATE

ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN AND TRUSTEE

WILLS RECEIPTED FOR AND KEPT WITHOUT CHARGE

WE INVITE YOUR BUSINESS

DIMNER BEEBER, President

JAMES V. ELLISON, Treasurer

BROOKE, STOKES & CO. BANKERS

Members of the Philadelphia Stock Exchange

200 South Fifteenth Street
Philadelphia, Pa.

Investing money to the best advantage is an exact science. No one can invest money to the best advantage who does not devote his whole time to doing so.

Like the majority of bond houses, our business in life is to invest money for people by purchasing bonds and other securities in large blocks, from the issuing corporations, either by ourselves, in conjunction with or through other bond houses, and selling them to investors in small quantities, at a reasonable profit to us.

We believe that our ultimate success depends upon whether or not we invest our client's money to their best possible advantage. We believe if we succeed in doing this, that our business will grow in the best and most permanent way, because the number of our regular clients who have lasting confidence in us, will most rapidly and permanently increase, and consequently the amount of securities which we sell will increase from year to year.

To this end we devote most of our time and energy to purchasing the best possible securities which we can procure, judging them solely from the point of view of their desirability as an investment for our clients. We do this aside from any sense of honesty which we may or may not have, because we believe, for the reasons given above, that by so doing we are furthering our best and most lasting interests.